

Numerology

The Magic of Numbers

THE OCCULT SCIENCE YOU CAN USE TO APPREHEND
THE FORCES AND PERSONALITIES IN YOUR WORLD AND
UNDERSTAND THE NEW DIRECTIONS YOUR LIFE MAY TAKE

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AUTHOR OF MAGIC OF A WITCH

NUMEROLOGY

The Magic of Numbers

by

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NUMEROLOGY

I

“All Things Are Numbers”

NUMEROLOGY is the study of the occult significance of numbers. Twenty-five hundred years ago it was a science leading men to suspect that in nature there was a type of orderly rhythm to which he could relate. Through every age man has been interested in his own life, probably because selfishness is within all of us as a basic psychological imprint. Most strata of civilization see selfishness as a minor vice that can be elevated to a virtue only as man reaches the first base of inner awareness and begins to see that his own importance is relative to the degree of understanding of his own place in the universe.

Many dictionaries state that numerology is “the study of the occult significance of numbers as related to the individual,” but numerologists cannot completely accept this definition. We see the study of numbers as relating to everything that is contained in the universe, starting with the universe itself as the complete whole body, the macrocosm to which man is but a segment of the whole. Man is the microcosm, a small world within himself, a miniature world compared to the greater one of the macrocosm. A segment of an orange may seem complete to those who do not know what the whole orange is like. When several segments of orange are placed together, they become a collection of units that now take on a different form and shape and gradually present another subject for study.

Although the numerologist is certain to be interested in man

and the significance of numbers relating to him, he must in time become interested in the more complete and perfect picture of mankind massed together. From this he goes on to see man in his environment, to consider the planets, the stars, the sea, earth, fire, and the air, the geographical placement of mankind as figures on the landscape. How the segments of mankind fit into the complete picture of the universe brings the numerologist to consider that the establishment of harmony within man and around him is a vital part of his work. There must be a proper arrangement of the parts to one another in any system or combination of things if there is to be concord in the greater whole of the universe.

Ways of life become like the pieces of a jigsaw puzzle, and by his manipulations with numbers the numerologist can gradually make a complete picture, first of the individual man and his destiny, then of his place in the universe.

In the midst of a world such as we live in, often torn apart by wars as well as tension in man's smaller personal world, the idea of harmony often seems remote, a dreamlike intangible. There may come to man the desire to relieve himself of some of the tension and worries of his personal life, which he will struggle to do generally by seeking advice and by spiritual guidance, for man has a basic desire to survive and to be happy.

To the numerologist the search for personal happiness is also a search for harmony. As civilizations go through the many changes called progress it seems increasingly difficult to attain harmony, which must first come from the innermost part of man, from his intangible spirit. Once man is conscious that harmony exists in nature, he will try to relate to it, and he will do many things to find it. Some may seek an inner peace via the couch in a psychologist's consulting room, some may deviate from the religion of their childhood and experiment in strange religious practices; others study philosophy, and some just drift through life hoping that harmony and happiness will catch up with them. The latter path is perhaps the least rewarding. Among many others working professionally and with dedication to help man find himself, there is an army of astrologers and numerologists, and it would be wrong to underestimate the effect they are having today on the affairs of their fellowmen. True, there are charlatans who trade on man's unhappiness to feather their own financial nests, but there are charlatans in every profession. There are perhaps a few dozen artists in the

world today who specialize in faking Old Masters such as the *Mona Lisa*, but this does not mean that there are not competent artists who can indeed paint an original masterpiece. For every charlatan there are a hundred dedicated numerologists, and by trial and error he will in time find one of them if he is determined that they can indeed help him to help himself.

Once man knows that harmony within himself is as vital to him as breathing, that he can indeed achieve a peaceful state of mind, then he is more than likely to discover that there is a more adventurous and exciting way than through medical aid. Harmony and happiness are linked with man's spiritual evolution as much as his material progress, and today there is an increasing interest in metaphysics, the science of the mind and spirit. A healthy man is capable of deeper thinking, his mind no longer has fixed horizons, and often he begins at this time to feel free enough to embark into the exciting realms of occultism and the study of the outside forces that affect him.

It was a Greek philosopher called Pythagoras who pioneered in the interest in numbers. Although the exact date of his birth is not known, varying according to historical references from 586 to 569 B.C., it seems safe to believe that he was born about 582, a native of Samos. The first part of his life was spent on the Ionian seaboard, which had already witnessed the first major developments of philosophic thought in Greece. A pupil first of Pherecydes and later of Hermodamus, Pythagoras left in Ionia the reputation of a learned and universally well-informed man. His accumulated wisdom, as well as most of the tenets of the Pythagorean School, which he founded, was attributed in antiquity to the extensive travels that brought him into contact not only with the Egyptians, Phoenicians, Chaldeans, Jews and Arabians but also with the Druids of Gaul, the Persian Magi and the Brahmins.

There has always been a tendency to connect the beginnings of Greek speculative thought with the hoary religions and priesthood cults of the East, but it is not unwarranted to believe that Pythagoras was a much-traveled man, for it has always been true that through travel an interchange of cultural thought is made possible. Speculation on the travels of Pythagoras occurred in Greek writing for many centuries after his death. Isocrates, the Attic orator, who lived from 436 to 338 B.C. and was wealthy enough to have slaves who specialized in the making of flutes, speaks of

Pythagoras' traveling to Egypt, and later, Callimachus, the Greek poet and grammarian who died in 240 B.C., indicated in his accounts that Pythagoras derived a great deal of his mathematical knowledge from Egyptian sources. Many numerologists believe, however, that the practical beginnings of geometrical knowledge, the scientific development of mathematical principles, are more likely to be the independent product of Pythagoras the Greek genius.

The historically important part of Pythagoras' career began with his migration in 529 B.C. to Crotona, one of the Dorian colonies in the south of Italy. The philosopher was driven from Samos by the tyranny of Polycrates. At Crotona, Pythagoras became the pivot of a widespread and influential organization that seems to have resembled a religious brotherhood, teaching a moral reformation of society more than philosophical thought. Few accounts about Pythagoras show him as a speculative thinker or scientific teacher, and the history of the school in Crotona is linked with the major part of his work, the ethico-mystical doctrine of transmigration, the survival of the spirit after death.

The Pythagorean Brotherhood rose on the wave of a religious revival that swept over Hellas in the sixth century B.C. and had much in common with the Orphic communities that sought, by rites and abstinences, to purify the souls of its followers and free them from the "wheel of life." This leads us to surmise that the spiritual significance of mankind was much more important to Pythagoras than the political aspects that contributed to the downfall of the school at a later date.

The original Brotherhood survived for a few years as the nucleus of the Pythagorean School, which was to remain long after the first settlement in Crotona had been destroyed. No private religious organization in its original form had any place in the traditions of Greek life, and although Crotona was in southern Italy it was very much under the control of Greece. The point came when the Pythagorean Brotherhood could survive only by linking itself more strongly with Greece by establishing the rule of the saintly life on a political basis. The Pythagoreans then appear to have established themselves as a supreme brotherhood over a considerable part of Magna Graecia, but the involvement with politics led to the dissolution and suppression of the Brotherhood. Historical authorities vary hopelessly in chronology, but the greater

evidence seems to show that the first reaction did indeed take place during the actual lifetime of Pythagoras after the victory gained by Crotona over Sybaris in 510 B.C., followed by personality conflicts and quarrels about the allotment of territory between the victors and vanquished. High temper and violence seem to have been the order of the day. The houses of the Brotherhood were constantly sacked, and many were burned to the ground. Many members of the Brotherhood were killed. It is still doubtful historically whether Pythagoras himself was destroyed in the resulting holocaust; there is an alternative theory that he withdrew to Matapontum and possibly died there at the end of the sixth century B.C. There is no definite proof that Pythagoras was in the House of Milo in Crotona when it was burned to the ground and sixty members of the Brotherhood were ruthlessly slain, although this version of his death is popularly accepted by the historians. Yet the violence aimed at eliminating the Brotherhood was no more successful than Adolf Hitler's persecution of the Jews in the twentieth century, for minorities with a love for humanity also have remarkable instincts of survival.

What we now accept as the Pythagorean philosophy spread throughout Greece, and Philolaus, who resided in Thebes at the end of the fifth century B.C., was the author of the first written exposition of the system that influenced the thought of Plato. In his accounts of Pythagorean doctrines Aristotle never refers to Pythagoras the individual but always, with studied vagueness, to "the Pythagoreans," concentrating on the theory of immortality and transmigration of the soul based on the kinship of all living things. The rule of abstaining from eating the flesh of animals is in origin a taboo relying on the blood brotherhood of man and beast. The body was viewed as a tomb for the soul, and Aristotle emphasizes the strain of aesthetism and "other worldliness," which was further developed by Plato.

By welding together symbolism and prophecy, the Greek philosophers gave us the ritual of numbers, using symbolism as a method of instruction. With so much involvement with such doctrines, it is sometimes difficult to keep the true importance of Pythagoras in the right perspective, especially when we refer to him as the "Father of Numerology." But when we remember the dictionary definition of the subject as being of occult significance, we then find the link, based on the "kinship of all living things."

Again we are back to seeing the microcosm of man in relationship to the macrocosm of the universe. No one can dismiss numerology from the work and teachings of Pythagoras any more than he can dismiss the more obvious points of his philosophy and the belief in reincarnation as expounded by the School, because the two aspects are themselves only segments of the whole. Pythagoras was a man of many parts, of which his interest in numerology was one.

Pythagoras was a great mathematician and made important contributions to the sciences of mathematics and astrology. Recent investigations based on hints contained in the oldest traditions show that the discoveries attributed to Pythagoras connect themselves with a primitive numerical symbolism in which numbers were represented by dots arranged in symmetrical patterns such as are still seen on dice and dominoes. Each pattern of units becomes by this plan a fresh unit.

The holy tetractys by which the Pythagoreans used to swear their religious oaths was a figure of this kind, representing ten as the triangle of four and showing at a glance that 1 plus 2 plus 3 plus 4 equals the new unit of 10.

THE HOLY TETRCTYS

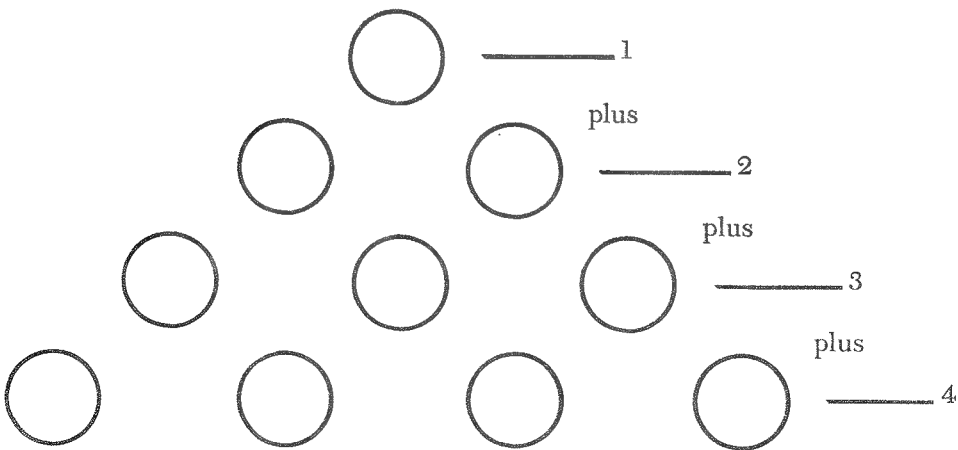


FIGURE 1. $1 + 2 + 3 + 4$ becomes the new unit of 10.

The Brotherhood of Pythagoras, already well instructed in philosophy and with minds keened to know about everything that touched upon life, were fascinated by the early beginnings of

mathematics. The patterns of dots, with units making other units, was a starting point once the technique of 1 plus 2 plus 3 plus 4 equals 10 had been achieved. The sums of the series of any successive numbers can be graphically represented in a similar manner and are spoken of as TRIANGULAR numbers, whilst the sums of the series of successive odd numbers are called SQUARE numbers, and those of successive even numbers are called OBLONG numbers.

THE SIMPLE TETRCTYS

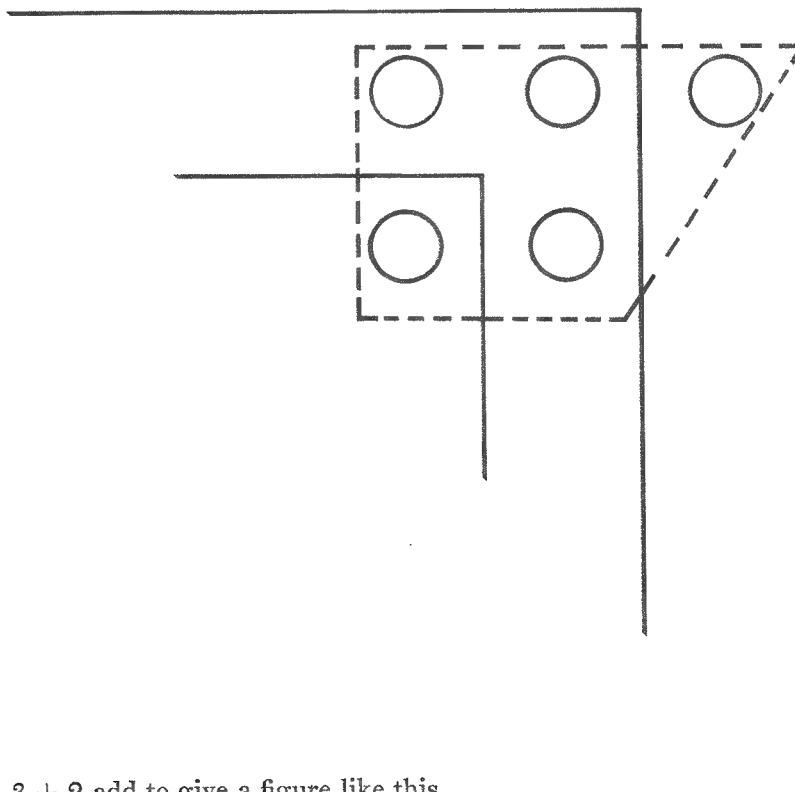


FIGURE 2. $3 + 2$ add to give a figure like this.

Such a method representing numbers in areas produces SHAPES and naturally leads to problems of a geometrical nature. Although the practical use of the right-angled triangle was frequent in arts and crafts, it is to Pythagoras that we attribute a basic truth that every schoolboy of every age has to know as part of his education: "The square of the hypotenuse of a right-angled triangle equals

the sum of the squares of the other two sides." It seems a pity that the greater aspects of this discovery—its relationship to numerology, for instance—are not pointed out to school children who study geometry and often acquire the idea that Pythagoras was a dismal old Greek who had added just another chore to the hard-working student's life!

THE RECTANGLE APPEARS

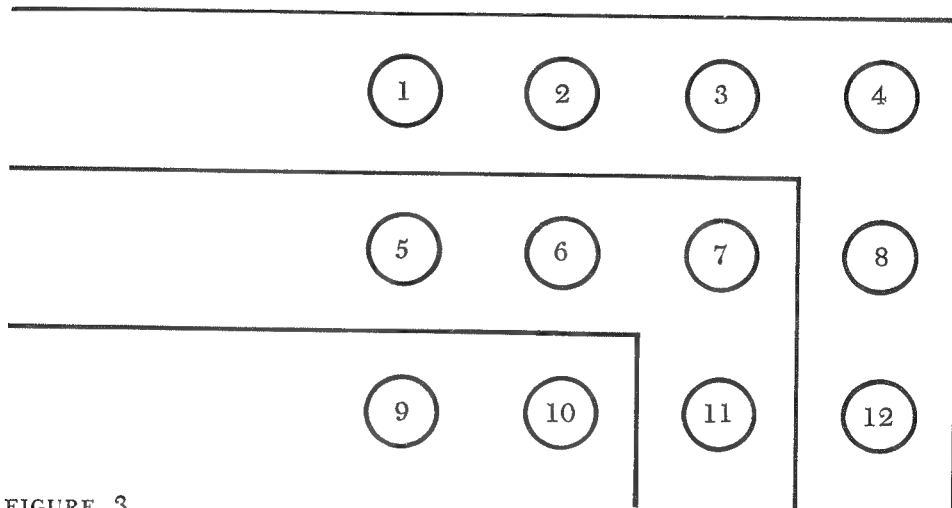


FIGURE 3.

For instance, it might be of interest to know that Pythagoras discovered the harmonic intervals that underlie the production of musical sounds. Impressed by this reduction of musical sounds to numbers and by the presence of numerical relations in every department of phenomena, by the changing presence of grouping units of dots so they formed shapes and other forms of units, Pythagoras and his followers founded the doctrine that "all things are numbers."

We have thus come to the heart of the tenet according to which all numerologists work. In the knowledge and belief that everything in the world is a number and by finding the new patterns formed by the units, the numerologist is able to find his own system of harmonious existence. Philosophy, the arts, mathematics, begin to have a common link when we discover that "all things are numbers."

The first sweeping statement of Pythagoras that "all things are numbers" was later qualified by Aristotle, who stated that if numbers were the element of all things then whole Heavens therefore

seemed to be a musical scale and number. In other words, numbers in this early stage of thought were conceived not as relations or qualities predictable of other things but as *themselves* constituting the substance or essence of the phenomena. They were the rational reality to which the appearances of sense are reducible.

The development of such ideas had to come after Pythagoras had died. It was Philolaus who saw within the idea that "all things are numbers" a comprehensive metaphysical system, and it is this concept that affected the thinking of the great Plato, and that numerologists and students of the occult today are intrigued with.

According to the original Pythagorean idea of numbers, the ODD and the EVEN were identified with the LIMIT and the LIMITED. Aristotle clearly says that the Pythagoreans did not treat these as "priorities of certain other substances" (such as fire, earth, air and water) but that the UNLIMITED itself and the One were the reality of the things of which they were predicated, and that is why numbers were seen as "the reality of everything." Numbers then were spatially conceived, but now the individual units began to have an identity of their own, and the individual identity could change as one number was added to another and we return to the form in the total pattern.

THE NUMEROLOGICAL PLANES

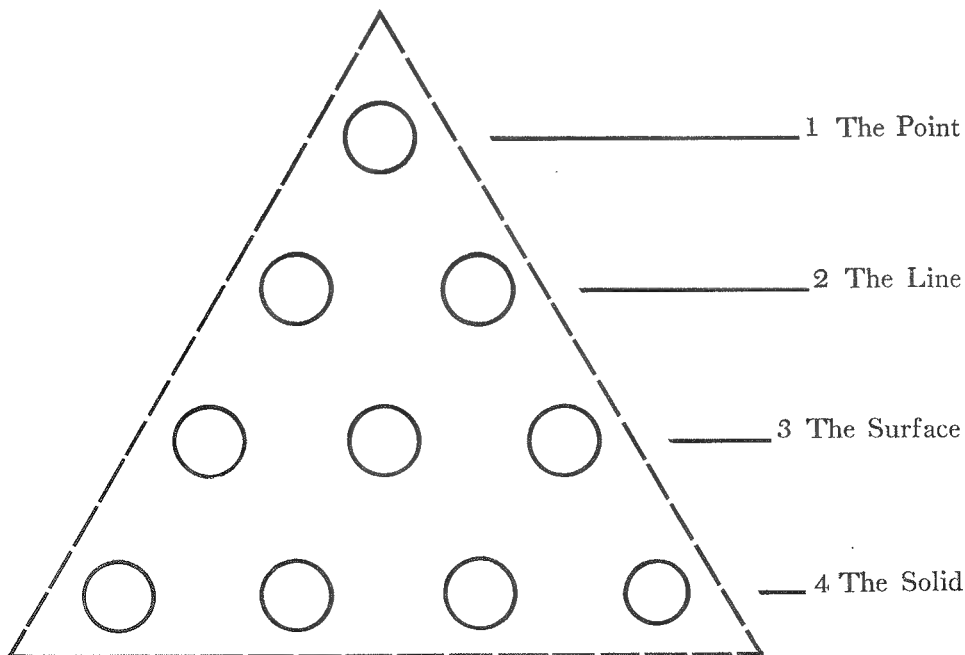


FIGURE 4.

1 was identified with the point in the sense of the unit, having position and magnitude. From combinations of such units, the higher numbers and geometrical figures arose. 2 was identified with the line. 3 was identified with the surface. 4 was identified with the solid.

As in astrology, in which each house has an opposition containing within it all the virtues and vices the other is lacking, so the identification of numerical opposites began to be studied. When an odd number is divided into two even parts, a unit is left over in the middle and can then take on an identity of its own as yet another single and divisible unit. When an even number is divided into two even parts, an empty field is left over without a master and without a number, showing that it is defective and incomplete. The idea of the opposites of numbers was originally considered by Heracleitus, but it was the Pythagoreans who developed a list of ten fundamental oppositions. There is a certain resemblance to the tables of categories framed by later philosophers, but in its arbitrary mingling of mathematical, physical and ethical contrasts we also see the uncritical beginnings of speculative thought.

- | | |
|---------------------------|-------------------------|
| 1. Limited and unlimited. | 6. Rest and motion. |
| 2. Odd and even. | 7. Straight and curved. |
| 3. One and many. | 8. Light and darkness. |
| 4. Right and left. | 9. Good and evil. |
| 5. Male and female. | 10. Square and oblong. |

To Heracleitus and Pythagoras, the universe was in a sense the realized union of *all* these opposites. The later school of Pythagorism interpreted the system of the universe as being founded on the opposition of unity and duality and proceeded to identify this with the opposition of form and matter, of divine activity and passive material. Finally the neo-Platonists derived all oppositions as coming from and returning to the supreme unity of the godhead. Further speculations of the Pythagoreans on the subject of numbers rest mainly on analogies that at times tend to be capricious, at least on the surface, or at their worst they can lose themselves in barren symbolism.

With the Greek respect for logic it becomes understandable that 1 was identified with reason because it is unchangeable. 2 became identified with opinion because it is unlimited and indeterminate,

4 with justice because it is the first square number, the product of equals, 2 plus 2. 5 became associated with marriage because of the male and female link, the union of the first masculine with the first feminine number, and unity was considered as a number apart, which is quite understandable when one considers that the male plus the female, while being units on their own, can produce another number, a child, who then becomes an individual unit to continue with this particular pattern of numbers. All things then contain completeness and incompleteness within themselves and can keep their identity as one unit or divide and multiply to make further patterns.

"All Things Are Numbers"

In the realms of astronomy and its involvement with calculations with mathematics and numbers, the Pythagoreans made one of their most notable contributions to scientific thought: they were the first to conceive the idea that the earth was a globe, self-supported in empty space, revolving round a central luminary with other planets. In this early period of astronomy, the Pythagoreans did not put the sun in the center of their system; they made their center a fire to which they gave the name of Hestia—the hearth of the universe, the watchtower of Zeus.

When it was discovered that the moon shone by reflected light, the Pythagoreans explained that the sun was the reflected light of Hestia, their central fire. Round this fire revolved ten bodies, first the Antichthon or counterearth, then the earth, followed in order by the moon, sun, the five then known planets and the heaven of the fixed stars.

Although the study of the planets is usually associated with astrology, the parent of astronomy whose children try to disown it, it is essential for numerologists to become completely conversant with the positions and qualities of the planets. The various heavenly bodies were each given a number, which related to the basic ideas upon which all human thought and activities are presumed to have been built. The distance of the revolving planets, which make their own patterns in the heavens, was calculated from the central fire of the Sun by comparatively simple methods.

The numerological relationships were combined by the Pythag-

oreans with their astronomical and musical discoveries in the now famous doctrine based on "the harmony of the spheres," an idea that moved many writers and musicians in past years to create their own interpretation of an age-old idea. The velocity of the heavenly bodies depends upon their distances from the center of the sun. The slower and nearer bodies give out a deep note, while the swifter and more distant ones emit a high note, the concerto of the whole yielding the cosmic octave. Perhaps the reason we do not all hear the music of the spheres is that we are like men working in a smithy's forge who cease to be aware of a sound they are constantly exposed to and so are never able to contrast it with silence—the opposite number to sound. Because we do not all hear this music does not mean that it is not there; because we do not all see a world beyond the material one does not mean that it does not exist. And so it is with numerology. Because we do not all understand the meaning of numbers does not disprove the Pythagorean theory that "all things are numbers." The Greeks, although involved with logic and the application of reason, were cautious enough to take great care in exploring numbers. They finally discovered that the subject was not divorced from philosophy and religion and that numbers were part of a way of life in which the spirit was as important as the material aspects.

Unfortunately we have made little progress in studying the occult significance of numbers in the last few hundred years. Many of the limitations have come from man himself. Somewhere since the original knowledge of the Pythagoreans there is a gap, an incompleteness that reflects on man himself, making him again the single unit that must seek to find its own place in the greater pattern of the whole. Succeeding generations since Pythagoras have not continued to make their own extended contribution, and certain dogmas have not been handed down to us in their original form or have been distorted, sometimes to retain some secret part of religious doctrines. Philosophies have become outdated as man has become more involved with the march of civilization toward the intangible thing called progress. There still remains a great deal of work to be done in extending our knowledge of numbers. This may well be done by those who are again becoming interested in philosophy, astrology and metaphysics as well as those who are seeking to find the basic truths that once were known by the Greeks and that we call ancient wisdom. Truth is often described

as being locked in the bottom of a well; if this is the case, then ancient wisdom must be its companion, and we have to explore the depths of the well, passing through a quagmire of ignorance to find it. Sometimes we may think we have found truth only to be disillusioned, failing to see that many basic truths can be distorted by man's imperfect vision. The seekers for truth and ancient wisdom in any age never dare to let up in their dedicated search. They may become discouraged; very frequently they are laughed at, just as men were laughed at and derided when they stated that the earth was not flat but globular. It had always been a globe, but it took a little time for man's vision to see the truth of this. Today there is a nucleus of persons who wish to discover many more truths, some of them connected with the intangible, the limited and yet limitless regions of the mind. Others wish to lift the veil that is shrouded over mysticism. The so-called secrets of ancient philosophies, religions, astronomy, astrology and numerology as well as of outer space are all there waiting to be discovered, but first man must seek to discover the most precious secret of all: how to be harmonious within himself, how best to fit into his environment, how to be at peace with his associates.

Numerology will be just another path along which a few persons will discover these secrets and begin to relate to the ancient Pythagorean doctrine that "all things are numbers." The music of the spheres will again be a joyous symphony of sounds for many to hear as the heartbeat of man, the single unit, catches up harmoniously with the pulse of the universe.

Each segment will fit into place as precisely as the pieces of a jigsaw puzzle, and the truths explored by the Brotherhood of Pythagoras may help to bring man back to the peaceful Brotherhood of the Universe. As the race in space travel increases, perhaps man will again look up in amazement toward the heavens, just as men of other ages have looked up, and begin then to wonder what is his rightful place in this vast universe. The ancient Chaldean astrologers looked up to the heavens and began to make their celestial charts, which helped man to make his first journeys across the earth, spreading cultures and opinions from one land to another. This time as man looks up he may begin to wonder if it is not possible to map out his own life. When he can do this, he will have spanned time and space as effectively as any modern astronaut exploring space in his man-made capsule. The limited will

become the unlimited, the impossible the possible, and the dream the reality. When this happens, perhaps "harmony" will be just another word for "peace."

If numerology can lead us to the high ideals that first inspired the Pythagoreans in their early but important pioneer work, then it has a valid place in our lives today as a serious study intended to help man to understand himself.

2

Numerology and the Planets

IT IS IMPOSSIBLE for any student of numerology not to study the significance of the planets before progressing to simple experiments with numbers and finding their relationship to people, places and events. If we accept that man, to be complete, must realize that he is more than a physical body, which in itself is influenced by geographical position and general environment and the conditioning of education, then we must also accept that man possesses within himself an intangible part called the psyche, which in its turn is also affected by outside forces. These forces are the planets, which are more usually associated with numerology's parent, the science of astrology. Planets have an affinity with numbers, and this becomes a case of one thing leading into another: the study of one subject is often the bridge leading toward another exploration of a subject that at first seemed to be dissociated from the original project.

I began to study astrology when I was eight years old, and from this I was led to consider numerology. Through the combination of the two subjects I became interested in psychology, and from there the next step was to parapsychology, thought forms and perception. I have gone through the systems of logic to the more mysterious and highly provoking realms of intuition. Through this linking of many subjects, I hope I have gained some realization of what life is all about. At first, life seemed to have limita-

tions, of which death was the ultimate; then this theory exploded when I discovered the nonlimitation of reincarnation.

As each bridge has been crossed, I think I have obtained some valuable glimpses into ancient wisdom. In this wonderful adventure of my present life, I am more and more conscious that there is no single subject that can be studied in isolation; there has never been a point where I could say, "That is complete, that is all," because each subject has constantly led into another one. The units, like the segments of the orange, begin to form other units. Perhaps through my own technique of crossing bridges, I may someday find myself a complete person free of any limitations imposed on body, mind and spirit. I know that I have found greater understanding of myself as I have discarded fixed thoughts that were once imposed on me, thoughts that required studying before rejection. In getting to know myself I had to cut away a lot of dead wood, as a gardener prunes his roses. It is not easy to cut away the extraneous matter from oneself, but it has to be done ruthlessly. Neither is it less difficult to be faced with values imposed upon one by the social structure of society and find that they contain untruths. Most of all, it is difficult to reach a point where "self" has to be eliminated if there is to be a complete, efficient purification of mind and spirit; yet I can personally testify that this is possible if one is not afraid to continue with one's studies.

Perhaps the crossing of my next big bridge will lead me to understand my fellow men more completely, to know them and love them for what they are. To think in terms of men as reflections of the gods often produces distorted images and a feeling that man is a failure. Many religions and philosophies are so complicated because they have dogmas which insist that man must strive to live like the gods. Man is vulnerable and imperfect because he *is* man, important as a unit in the greater whole of the universe but never capable of being the universe on his own. So I love man because I am beginning to understand his imperfections, not seeking to judge them. In seeking to understand man may lie the secret of opening many other doors to greater understanding of the universe. Many fears can be outgrown when understanding is present. For some people, life can be nothing more than a succession of fears—of losing money, of being lonely, of being ill. Begin to understand the meaning of life; make an avid, determined study of it, and many fears will be eliminated.

Numerology can be one of the ways to get to grips with living and getting the best out of this life, while at the same time opening up fresh new horizons of thought. The more you are aware of what you really are, the easier it becomes to live with yourself.

The Sun

In numerology we assign the number 1 to the sun. This is the self-luminous orb situated in or near the center of our system of worlds. It gives light and heat to the earth as well as to other planets and is large enough to swallow up one and a half million spheres the size of our own Earth, an awe-inspiring number in itself. The sun has always been appreciated by man, who still regards it with emotions akin to fear. Primitive man thought that the sun contained a god or indeed was a veritable god in itself. It was a mystery unto itself, rising and setting in a constant, rhythmic pattern. It is a powerful influence as a unit of energy itself and as a giver of energy to others. The worship of the sun in past times was a religion. Today the modern sun worshiper may be involved in other religions, but there are many communities throughout the world which feel the necessity to turn faces and bodies toward the sun, to receive its powerful rays and the life-giving force they declare is transmitted to them. This life force has always been attributed to the godhead itself. In numerology we still see the sun as the force of life, the main concern of the sun with or without any religious fanaticism attached to this belief. Deprive a man of sunlight and he will feel less energetic to a point of physical and mental deterioration; deprive a plant of sunshine and it will become debilitated to a point of collapse and possibly death. The work of the sun is to stimulate us sufficiently to achieve what we are concerned with achieving. It is not unusual to hear someone say that he feels better when the sun is out, that the warmth of its rays and its vibrations appear to tune up his body so that he has the will to be constructive.

The sun's effect on the government of society, on man as the unit of society, gives those born under its special protection, such as the Leo people of the zodiac, a certain domineering quality that can make them always appear very authoritative and decisive. Judges, holders of public offices, are generally under the dominance

of the sun when they are expressing the positive aspects of the sign of Leo—the great golden cat of the zodiac, on the surface self-sufficient unto itself, capable of being in command. Many persons in our own contemporary scene, in which public relations and publicity play an important part, are generally under the strongest influences of the sun. It is essentially associated with masculinity, the all-powerful male element—the creator of the life force. It is the progenitor, the beginning of life and appropriately the number 1 in all numerology calculations.

The Moon

As the sun is essentially male, so the moon is equally strong in feminine qualities. To the moon we give the number 2. Being particularly concerned with the females of all species and their need to show maternal instincts, the moon is associated with the emotional side of living. It is a heavenly orb that revolves round the earth, of which it is a secondary planet or satellite. The constitution of the female body is in harmony with the phases of the moon, which takes twenty-eight days to complete its full cycle, starting with the new moon, which waxes throughout fourteen days each month before reaching maturity, when it is called the full moon. Then follows a fourteen-day period when it wanes, visually decreasing in size. So the woman's menstrual periods are connected with the phases of the moon: within twenty-eight days a whole completely new life can be started. After this period the whole cycle of the moon or of an ovum in the female begins rhythmically again and again, always growing to maturity, then gradually dwindling and dying.

The phases of the moon are also related to the sea. She controls the ebb and flow of the tides and all nautical affairs. People earning a living on the water will generally be found to have a strong affinity to the moon and its number. All the signs of the zodiac are affected to some extent by the moon, but most particularly so the water signs of Pisces, Cancer (of whom the moon is the ruling planet) and Scorpio.

The moon affects the sympathetic nervous system of the individual, which is allied to the emotions. She also affects the stomach, which medical research has proved to be greatly affected by nerves

and emotions. The watery membranes of the body are also affected by the moon.

In moon children we find a great desire to be protective. Thus it is commonly manifested by the mother's care of her child, but there is also a more outgoing quality that is sympathetic to anyone who desires help. To primitive man, the moon was the mother goddess, the deity of witchcraft, the female in her most beautiful, all-embracing form. As the sun was worshiped as a god, so the moon also had her religious adherents, who were at their most numerous when the matriarchal system existed in the pre-Judaic-Christian religions.

Mars

Mars is the fourth planet from the sun, or the first outside the earth's orbit. Its name is associated with warlike activities, and it is regarded as the planet of energy. The sun has given life and the moon has nourished life and supplied protection, then Mars comes along to give all living matter an energy of its own, which can then be provoked into suitable activity, energy of course being needed to provide the impetus to create action. So we see Mars as the driving force of life, although with this come certain dangers unless the force is channeled with the full consciousness of what thought and action can do. Mars exercises control over the muscular tissues, the external generative organs, the motor nervous system, the nose and the red corpuscles of the blood.

Professional soldiers and people involved in making weapons and chemicals are under the influence of Mars. It represents activity in all its forms and strengths, combining all the aggressive qualities that either can be channeled to destruction or can make for human progress.

In numerology we give the number 3 to Mars.

Mercury

This planet revolves around the sun within the orbit of the planet Venus and next to it. Whenever the mind begins to play its part in man's life, Mercury is the planet that contributes the force

needed to do so. From thought comes the word, and a combination of thought and word should produce action.

Mercury can be regarded as being like a spark plug, the catalyst to set an event in motion. A strong Mercurial influence provides a faculty for comparing and analyzing as well as creative energy for writing and musical composition. All functions connected with the intellect are attributed to Mercury. It is the sparkling, versatile planet, always restless and swiftly moving. While writers thrive under the influence of Mercury, so versatile is the planet that its influence stretches to all professions allied to writing, such as bookselling. In mythology Mercury was the messenger; communications of all kinds are affected by Mercury, even the modern ones of radio and television and the technicians associated with them.

Mercury is the planet that is concerned with liaisons of all kinds—and indeed communicators are liaison people, the link between mind and action stretching from one unit of man to a mass of units. A degree of sensitivity is dominant in all Mercurial types, and we find that Mercury controls the general nervous system and all the senses, the tongue and the complete cerebro-nervous system. The intestines also have a link with this type of sensitivity. Mercury the messenger is depicted in art form carrying the winged staff of Hermes, the caduceus, which is used as a symbol of the medical profession.

To Mercury we give the number 4.

Jupiter

Jupiter, a planet remarkable for its size and brightness, is concerned with the fortunes of life. Jupiter is regarded as the kindly, benevolent planet (from its name we get the adjective "jovial"). The gifts that Jupiter brings are those of reason, an understanding of humanity, plus the ability to see things in a broad outline. It is regarded as the planet that brings expansion in many different forms. It weaves into the lives of some persons skeins of generous impulses ranging from generosity with material things to sympathy in a spiritual manner. Because it controls expansion in all forms, Jupiter influences nutrition and the other cell-building functions of the body. Most of the philanthropists of the world are strongly Jupiter-orientated, and in the professions, those held under

its influence are legislators, bankers, lawyers and persons dealing in many types of bulk merchandise.

In numerology we see Jupiter as number 5. In the kabala, the secret occult history of the Jewish* religion, 5 is a significant number. The pentagram has five points and is used in many ritualistic ceremonies including witchcraft. According to Hebrew thinkers, five is regarded as the number of aspiration, bringing with it optimism and hope, which can overcome so many obstacles on our path through life.

Venus

The most beautiful of all the planetary bodies, Venus orbits between Mercury and Earth. Sometimes we see it in the heavens as the morning star, sometimes the evening. All emotions that have their roots in sex are controlled by Venus, who also has equal control over the emotions invoked by the love of beautiful things. It is Venus who guides the arts—music, poetry, painting, sculpturing, dancing, acting—and she controls all the tradesmen and professionals allied to the arts as well as those connected with aids to beauty such as cosmeticians and beauticians. Venus is often called the mirror of the emotions. The astrological sign for Venus is that of a cross surmounting a circle, which produces a shape resembling a hand mirror.

In the physical body Venus influences the throat, kidneys, mouth ducts and the mouth itself and the internal female reproductive organs. Although Venus can be a stabilizing factor, it can produce much more diversity than other planets. Because it is associated with love in all its forms, perhaps this is understandable. Comfort, ease and love, all play a part in our general conception of happiness, and all are under the influence of Venus.

The number of Venus is 6.

Saturn

A smaller planet than Jupiter and more remote from the sun, Saturn is the planet associated with caution. It also is linked with time and is often represented symbolically by the sickle of Chronos,

the god of time. This is a conservative planet known for its restrictive qualities so that sometimes it can destroy or impress distressing limits on progress or the search for happiness. When this happens, we have to remember that Saturn is known as a great teaching planet who may also be a taskmaster. Sometimes a pupil is slow at assimilating all the knowledge a teacher tries to impart. The teacher, if she is a good one, is patient and will go through the same lesson several times until the pupil is aware of what must be learned. The same thing applies in the teachings of Saturn—when the lessons are not learned the first time, then the planet does indeed become the taskmaster. More control is exerted and the pupil is often forced into drastic circumstances from which he must extricate himself. The best way to do this is not to fight against the lessons of Saturn but to see the hard knocks of life as lessons and learn not to make the same mistakes again.

Saturn has the difficult task of safeguarding human institutions and life itself in order that we may learn that caution has a place in life just as much as the expansive generosity of Jupiter. The professions governed by Saturn are mostly those that have a restraining task to perform, notably the police forces throughout the world.

In numerology we associate with Saturn the number 7. This is often called "the number of fate," which seems to distort the ultimate functions of Saturn, because fate contains within it elements that are pleasant as well as those that are not. It is wrong to consider that Saturn is concerned only with the more desolate parts of living. Freedom, the rare, intangible thing that so many people crave, is rarely obtained unless at some time of life there is a conscious application of discipline. Saturn applies the brake in our lives, giving us time to assess situations that might get out of hand through overimpulsive thoughts and actions.

Uranus

This, one of the primary planets and the most distant of all except for Neptune, is still the object of a great deal of research among modern astrologers and numerologists. Probably no planet is more concerned with the affairs of the contemporary scene than

Uranus. It was discovered in 1781 by Sir William Herschel. The "H" used as the symbol for this planet was taken from the initial of its discoverer.

Uranus has control over originality of thought and inventions and independence. We are now living in an age of inventiveness and fantastic progress. The discovery of Uranus took place at exactly the right time—when the world was awakening to a new era of adventure and discovery, with the full force of many important inventions felt from every point of the compass.

Uranus dominates the personal magnetism of the individual and all facets of the important subject of psychology. Professionally it influences all who are innovators of ideas in every form, from the arts and sciences to space travel. It would be wrong however to think that the power of Uranus was nonexistent before its discovery by Herschel. This planet is probably one of the missing links between the doctrines of the Brotherhood of Pythagoras and modern man. Its importance will be felt as we pass from the Piscean Age into the Aquarian one. In this period we can expect an astounding flow of inventions, new ways of thought, new systems of social structure and, of course, the chance of extending travel into the areas of space.

Science has now decided that such things as cosmic rays influence man although no adequate reason is yet known and the matter is the subject of research work today. It is possible that further influences of Uranus will be discovered, and possibly in the new Age of Aquarius another planet will be discovered and then perhaps we shall be able to know more about the elusive "x" factor in man—which will bring us nearer to understanding completely all that the Brotherhood of Pythagoras knew.

In numerology we give Uranus the number 8, which is linked to inspiration.

Neptune

This planet has always been associated with the ancient sea god, and in astrology it is associated with the water sign of Pisces under the rulership of the planet Jupiter. Neptune, which is beyond the orbit of Uranus, is the third largest of the planets and the second most remote from the sun. It is concerned with the intuitive

side of man's nature as well as the spiritual aspirations both of the individual and of nations. In this day and age we are all familiar with the spontaneous phenomenon called extrasensory perception—ESP. ESP takes place at a point where logic ceases and intuition takes over. We are every day becoming more aware that logic, so beloved of Greek thought and philosophy, may not provide all the answers for which mankind is seeking. This elusive force has to be greatly explored by parapsychologists, but research so far leads us to believe that ESP does indeed have a place in our lives. We are only on the brink of knowing how, why and when ESP functions, and we have a long way to go before we can harness this mysterious force to be completely useful to modern man. All we can be sure about is that there are people who while knowing nothing about logic exhibit a high degree of intuitive awareness. Neptune is concerned with ESP. Physically it controls the forces of emotion and the facets of personality.

Many mediums are under the influence of Neptune, but numerologists should beware of the treacherous tendencies of this planet, to which we give the number 9.

3.

Characteristics of Numbers

TO BECOME proficient in numerology, a student must constantly practice. Only in this way can he attain a facile ability to understand the significance of the planets in their relation to numbers. At first it may be necessary to refer again and again to a reference book, but in time, most students will be able to remember immediately what characteristics a specific number relates to. For a student who has a good memory, it is possible to understand the essence of a person within the space of one hour. The numerologist gains an advantage over other people by this understanding. A dozen or more chance or social meetings may reveal nothing more than the veneer of a person's character and personality. The astute numerologist needs no more than one hour to make basic calculations, but interpretation demands practice.

Obviously the first person to use as a guinea pig for experiments is yourself, but when you begin to be known as a student of numerology, there will always be people who want "to know about themselves." At this point the student may have to decide whether he wishes to be an amateur, practicing numerology as a hobby, or a professional. The danger of remaining an amateur is that the student may let his knowledge be used for amusement, as in a parlor game. This expends a great deal of energy with little effect and has little to do with the serious application of the subject.

If professional status is decided upon, the student must study numerology in all its aspects with the dedication of any university

student taking a course similar to advanced psychology. He must learn also to be discreet about the clients who come to him, for in astrology and numerology there is an unwritten law of ethics that he must observe just as the doctor must observe the Hippocratic oath and the lawyer protect his client's confidence. A numerologist is sometimes tempted to "show off" by revealing that a certain famous person came to him for a consultation, and if the name is a household word, there are likely to be questions of a leading nature. It is a pitfall easy to fall into, but under no circumstances should the professional numerologist be tempted to divulge any of the information he has imparted to a client. Personally, I use a code system for filing notes connected with my astrological and numerology clients, so there is no danger that anyone will identify any of these clients, many of whom are indeed world famous. The same professional attitude, however, should be maintained irrespective of how well known the client is. A person is entitled to learn about himself through the skill of the numerologist, but he may still wish to preserve certain façades that he has built up, presenting a certain image of himself to his relatives, friends and associates. Personal privacy is one of the rights of every human being. The best numerologists are not merely those who attain efficiency in understanding numbers; they need also to be discreet and tactful in imparting their findings to their clients. Truth is one of the things we are concerned with, but sometimes truth cannot be blurted out harshly. It is sad that the truth is not always pleasant, and the student has to learn to make his statements with enough tact to make some of the bitter truths of life palatable. The whole aim of numerology is to *help* clients. Some are better helped by an approach verging on bluntness; others have fears, and these should be respected. The skillful numerologist will always know how to gain knowledge, but he must also know the best way to impart it so that it does indeed help the client.

Your ability to understand thoroughly the meaning of numbers before you get involved with your potential public is one of your first duties. Nothing is more distressing to a client than meeting a numerologist who is indecisive and unsure of himself. A stack of books on library shelves is not going to do you any good unless you have absorbed the knowledge from them before you try to display it to others. Practice and time will give you a great deal of skill. If you have difficulty in memorizing anything, you are not

likely to become a good numerologist! Once you have absorbed the basic characteristics of the planets and of numbers, you will find new worlds opening up within yourself, memory will improve the ability to "see" numbers with your eyes closed, and forms of mental arithmetic will become almost like child's play. The more numerical problems you have to cope with, the better you should become, but the most important thing is to realize that if people consult you professionally, you accept a degree of responsibility for giving them information that they can use and that will ultimately be helpful to them.

Life is easy for the numerologist when a person visits him with a lot of pleasant things running through his life. But just as people rarely go to a doctor when they are in good health, so it is that the person consulting a numerologist is more likely than not to be conscious that he has problems. Rarely does he desire simply to talk about his problems, generally preferring that they be discovered by the numerologist and hoping that the numerologist will help him to find the best solutions. The numerologist must be careful to determine whether the client is the type of person who wishes to evade the responsibility of his own actions, who may be afraid to face basic truths. In no circumstances should the numerologist sit in judgment on the life of another. He is useful only when he can accurately and *helpfully* present the facts as he sees them. If the client cannot face a truth about himself, the numerologist must help him to do so.

No building is ever safe unless it is laid on a strong foundation. So it is with numerology: lay the foundations well by memorizing everything you can, then you can build—not only a better life for yourself but a better life for other people. As a numerologist you can have a great deal of pleasure and feel that you are indulging in a worthwhile occupation, be it a hobby or a profession.

1

It was Pythagoras, regarded as the Father of Numerology, who assigned the number 1 to the deity, and this becomes the starting point for all other numbers. 1 is known as "the all," the omnipotent, the symbol of light. It is associated with the sun by astrologers. Early Hebrew astrologers saw it as signifying the power and will

of the universe. In numerology we see ONE as the life force itself, the first unit of power, the beginning of all things. From ONE we get all our remaining numbers. It is contained in all our calculations and is regarded as a unit of power, an energy that can change its form as life goes on.

2

From the number 2 we get unity and correlation, and it is associated with reproduction and is regarded as a joint force. It signifies the generative forces at work, the first indication of unity. 2 is the number that indicates multiplication by the sun, the first unit of power. Most people find great satisfaction in being associated with an even number, and 2 is regarded as the number that has a great pacifying influence on those under its domination. 2 is the number that results from cohesive thinking, a peace within itself and a well-balanced digit. Without the number 2 we could have no multiplication of anything, for no force is complete in itself.

3

From 3 we get activity in all its many forms, varying from the pure action of the physical to the cohesive action of mind and spirit, but we also have to remember that action has many aggressive qualities that debilitate the positive ones. 3 can be a difficult number for the numerologist to interpret until he has made a total assessment of other facets and numbers that may be contained within a person, event or place. Activity can begin a series of events or may sputter and die out like a match. It is best seen as a catalyst for after thoughts come actions that may have far-reaching effects not only on the life of the individual client. People with number 3 looming heavily in their numbers will always be concerned with other people; they can both affect other people's lives as well as be vitally affected by their associates. More than many other people, those under the domination of number 3 should take great care in choosing their associates either on the emotional or the professional level.

4

The number 4 is concerned with the mind. In action the mind is constantly analyzing, comparing, creating by thought, and therefore paving the way to further action, which may be of the body or spirit. Without the operation of a mind force, life would be incoherent and action would be disorientated from creativity. Nothing can ever be resolved when reason is missing. 4 is the number that can bring about changes by its own volatile quality, but for the mind force to be at its best, it must be constructive, and so there is the need for discipline if the mind force is to be channeled into the realm of logic, which is the highest form of reasoning. But 4 is controlled by Mercury, the quicksilver versatile planet that can play pranks on its children. Sometimes ideas are scattered like seeds in the wind, few coming down to the ground to be given the chance to grow. So it is with the numerous ideas which constantly flood the mind of the children of number 4. Unless they are subjected to the discipline of logic, many good ideas do not flourish and grow to their full potential.

5

Many people who have never heard of numerology seem to be attracted to the number 5, and there is every reason for them to have this built-in ability to want to relate to it. In many cultures 5 is associated with hopes and aspirations; it also has many religious significances—the number of points in the five-pointed star of the pentagram, for example. Good judgment, sympathy and understanding are its most virtuous qualities, and from these some interesting forms of expansion can result, but expansion can sometimes be carried to extremes and bring an explosive quality into living. 5 is rather like a balloon: it can be blown up from a small innate thing into a mature new form, but a person must know when to stop if he is going to have time to admire the new form. 5 has its virtues, but they can be so exaggerated that there is danger that they will become vices. The numerologist must always regard 5 as a complicated number and expect to find secretive depths in the person who has this number dominating his life cycle.

6

To the numerologist, 6 is a very significant number, for we find it is concerned with the linking of other forces, yet it is a stabilizer in matters concerning connections. It is capable of providing more diversity of characteristics in the individual than any other number can provide. It relates to the general concepts of comfort and all the pleasant things of life that make up the elusive thing called happiness. Often, however, what is happiness to one may be quite different to another.

Happiness, like love, is not consistent in its values. For some persons happiness lies in the acquisition of material things; others may find it in the quietness of what seems to be nonproductive contemplation of nature without any concern of material reward. The numerologist must view the number 6 without any illusions, for it can be all things to all men. It *can* be a stabilizing force, but by divisions it can be dangerous enough to defeat the ultimate idea of happiness. We cannot ignore its association with love, which is just as elusive a force as happiness and must come in many different forms. 6 can personify love on a physical plane to love of the abstract, in the form of appreciation from a distance. However, 6 is in complete rapport with the planet Venus, symbolic of love and all that is beautiful. Without this number it is doubtful if the human race could continue, needing all forms of love to generate and sustain it. It can be one of the most fortunate of all numbers.

7

Completion and finality are the cornerstones of 7. It is shrouded in the mysteries of many religions, and it produces the basic qualities that make our efforts, if honestly directed, worthwhile. It enables many people to give the finishing touches to their work and ambitions so that they feel they have reached perfection in their endeavors. If we see it as the "number of fate" we must accept that fate is concerned with affairs that may or may not be successful or even remotely near perfection.

7 is a number that is concerned with being cautious, and the

degree of caution can vary according to the code of society in which the individual lives. The Eskimo living under rigorous conditions of intense cold learns to take precautions not to catch a common cold because it could kill him. On the other hand, he needs to take less precaution when stalking a polar bear than do hunters from another environment. People under the dominance of number 7 have to learn to build from the sum total of their experiences, and these experiences may be conditioned as much by their environment as by the codes of their society.

The legend that the seventh child or the seventh child of a seventh child is endowed with the ability to see into the future may be due to the fact that it comes into this life bringing with it conscious memories of past incarnations and is able to profit by the total sum of past experiences. This can be a mixed blessing unless the individual laid good foundations in past lives by using Saturn. This great teaching planet associated with number 7 is useful mainly to the individual who becomes spiritually evolved after many incarnations, when the malefic influences can be turned into good constructive forces. Those born with number 7 dominating in their lives can be forced to bear many burdens, to find their way through life blocked, but they also have tremendous courage. Success can come to the people of number 7, but generally only after tremendous efforts are made.

7 is also concerned with mundane matters that can seem monotonous. Boredom and depression cast some people down into the morass of despair, adding to the other difficulties of their lives. Yet 7 is a number that can literally force a person to live up to its highest implications, providing he survives the first desperate years of pain and hardship, and it teaches those under its domination to recognize and evaluate the laws of Karma—which are basically the laws of cause and effect in the life of the individual. They are also linked with the basic laws of the universe concerned with action and reaction.

8

For those who consciously wish to pursue power and who have enough aggressiveness in their nature, number 8 can be the extra driving force needed to bring them quickly to success. Inspiration

is contained within the number 8, and most aspirants to power must first have an idea if not an ideal to pursue in their search for power. Sometimes there can be a deep spiritual quality associated with number 8, but mainly it works on the lower plane of personal and material success. Some of the great Indian spiritual teachers of the twentieth century have 8 dominating their life, and it is interesting to see that today we have examples of the Indian guru who does his spiritual work with great dedication but is also able to amass material riches and achieve a great deal of personal success in the form of popularity. This is number 8 giving of its best in all ways.

The danger in this number is that people under its rule have a ruthless quality, even those who are highly evolved spiritually. Without the spiritual quality, only the ruthlessness shows to the world, and we sometimes find a person who has gained a reputation for aggressiveness in business becoming a lonely, unloved creature. Power can be one of the most dangerous possessions of man unless he has the philosophy to use it beneficially. People with number 8 in their life may have to destroy many of their associates, figuratively, and then find that they may have to destroy themselves literally. The newspapers frequently carry stories of men and women who seem to have gained everything they want but end up as suicides.

Although number 8 is a dynamic number, to bring happiness it needs many of the laws of cause and effect as contained in karma, in order to mitigate its tendency to destroy at the height of success. With a good karma built up in past incarnations, number 8 can be regarded as a reward for credits and debits incurred in past lives; therefore, the children of number 8 feel all the benefits of its dynamic forces.

9

Number 9 symbolizes all that is of the highest and most noble order of things, being particularly associated with the great spiritual adventures that exceed the needs of the material world. Number 9 enables a person to sort the dross from the gold of his existence. Because it is regarded as the number of nobility in thought, word and action, it is a number that is difficult to live up to. Its benefits are reaped when the individual has a dedicated path to

follow, motivated more by a desire to do the most good to humanity than by a desire for personal success alone. The two things can go hand in hand. Many humanists and philosophers attain personal success in their work and become internationally known figures, but it is the way in which their ideas are used by other people which ultimately becomes the mark of their success. To write a book about philosophy is not nearly so rewarding as to know that somewhere in the world there are people who are indeed trying to follow the way of life that you have tried to express.

It is interesting to the student of numerology to understand that 9 is actually number 6 transposed and 6 is the number associated with happiness. Those who have number 9 dominating their lives often reach a state of inner awareness that true happiness is attained when the spirit has reached a state of purification. They have the wisdom to associate with others who have high ideals and interests beyond the mundane, and they try to live in an environment conducive to contemplative thought. For this reason we find that many of the people under the rulership of number 9 at some time of their lives feel the need to withdraw from the world. The withdrawal may be into certain forms of religious life—into monasteries or nunneries, for example—or it may take a less dramatic form, such as a retreat to a quiet country place in order to recharge one's spiritual batteries.

0

So much for the numerals 1 to 9 but we must not forget the mysterious incalculable force of the cipher, 0, for this is one of the most important and intriguing parts of the numerologist's involvement with numbers. For 0 is the sign of the infinite, the symbol of ether as well as eternity. It produces one of the oldest shapes in the world, the circle, the ancient symbol of eternal life. The cipher is bound up with the limitless and the divine. There is no beginning and no end to the circle. To date no one can explain it with complete satisfaction; it has the same elusive wandering quality as the fool in a pack of tarot cards. Like the mountain that is there to be climbed, there seems to be no better explanation for 0 than the fact that "it is." In 1930 the planet Pluto was discovered, a planet whose influences and characteristics are still being investigated. This has the same unknown qualities as the cipher, and we

allocate the sign of the infinite to this planet. Pluto is known to possess some explosive qualities and is very unpredictable. 0 functions in the same manner. We know it is necessary to create fresh numerical patterns, but it is when it is a single unit that we become unsure of it. 0 can represent nothing or everything. With 1 added before it, its meaning becomes much more clear. It then has a specific, recognizable identity. Perhaps 0 is another missing link that the Brotherhood of Pythagoras knew more about than we, but one thing is certain: as we progress into the Aquarian Age, this is another mystery that will be unveiled.

If we see 0 as the completed circle of life, with no beginning and no end, when it occurs in numerology it is often seen as the total sum of a person's life, and so the idea of "nothingness" must be ruled out. The unit of every single facet of life is important to the whole. The cipher 0 can be confusing, but other numerals change its character, so that we may get a much clearer view of a person's life. Let us see what happens when the cipher is added to the numerals 1 to 9.

10

10 contains power because it contains first the numeral 1. Now 1 has the infinite added as we place 0 with it, and we get the symbolism of kingship—of infinite power—which may be material or spiritually inspired.

20

20 is connection as contained in number 2 carried to infinity to become the symbol for continuity. It is concerned with the following of one generation to another; the tradition of the dynasty is here.

30

30 is energy brought to a higher point as the cipher is added to the energy-forming figure of 3. It now becomes something greater

than personal activity—energy within the masses, which becomes the symbol of sacrifice. The price of Jesus Christ's betrayal, the ultimate symbol of sacrifice, was thirty pieces of silver.

40

40 is the number associated with the intellect's functioning at its highest level. To some people knowledge is power when it is the might of the mind carried on infinitely to produce the greatest force that is known. It is a power that is not yet completely understood, for the realms of the mind are in the most part unexplored territory. Perhaps the medical profession is alerted to the power of the mind more than any other group of people, and it is probably from medical research into the mysteries of the mind and its capabilities, which stretch into infinity, that we may find a new system of society emerging before we reach the year A.D. 2000. The extension of the intellect can never be limited to orthodox education, for it involves an ability ultimately to cope with life.

50

50 is the number of expansion carried on to infinity, which we regard as the symbol of space. On the emotional plane, 50 represents the infinity of understanding combined with sympathy. Within this union comes a special rapport with the Deity, so numerologists regard 50 as a number with a godlike quality contained within it. It is a number that demands the sharing of experiences, and it gives to its people the attribute of sharing. The modern expression "Let's go fifty-fifty," even when used in prosaic matters, indicates a sharing of responsibilities, expenses or experiences.

60

When we understand that number 6 is concerned with happiness, the adding of the cipher extends it to harmony, which the numerologists see as synonymous with happiness. 60 is regarded as the

number of destiny, in which happiness and harmony must always play a vital part.

70

We know that 7 is the number concerned with completion. With the addition of the cipher, completion is carried on to infinity, which we call finality. In the Christian Bible it is no coincidence that the life span of man was "three score and ten," adding up to 70. It is a strange thought that the Christian religion, which does not now accept reincarnation, still uses 70 as the expected life span of man, while the reincarnatist sees 70 as possibly resulting in death, which, being a completion of life, is in itself a final form. But the reincarnationist also sees death as an expansion or extension of living, knowing that the spirit is the indestructible part of man.

80

When the cipher is added to the 8 of inspiration it is carried into infinity and into the limitless realms of hope. When all else fails, there are many people who cling to hope as the last thread connecting them with life; when hope disappears, there is nothing to live for and there is a symbolic if not a literal severance from life.

90

When infinity is added to the number of spirituality, it becomes the symbol of the divine discontent, which must at all times strive toward perfection, penetrating further into the future. At this point the numerologist is brought to the brink of another cipher; one 0 added to the digits 1 to 9 brings a number into the realms of the infinite. When another 0 is added, the infinite stretches out still further into what we commonly call eternity, where the circle of life is either completed or must expand, burst and start all over again. When a man reaches the age of 90 he comes to a point where he is in a position to revise the thoughts he has been sub-

jected to during his long life. He may be content or he may be full of regrets that his experiences in the past did not lead to a greater understanding of his aims. At 90 there can be the satisfied feeling that he has outlived many of his contemporaries, but on closer inspection he may reach a state of discontent in knowing that a long life is not necessarily a full one. So he stands on the brink of divine discontent, knowing that chances have been missed and there is not too much time left for achievement. 90 is the number of reflection.

4

The Fadic System of Numbers

I HAVE yet to find a dictionary that lists "Fadic" among its words. It seems to be a word used exclusively by numerologists, to whom it represents the application of the numbers we have discussed in the previous chapters and their qualities as applied to the life of the individual. It brings the orderly progression of numbers into the reality of living. The Fadic number idea is very old and exceedingly simple to operate.

The principles of the Fadic system cover the basic tenet of numerology, which is that every number or collection of numbers must be reduced to a single simple number. This is a timeless principle, to reduce something cumbersome and therefore not easily manageable, to a state where it can be dealt with easily. The use of the Fadic system is one of the easiest for the student to master and begin to experiment with. It is helpful to keep a notebook in which to record all experiments, and this can be used later as a guide to show the student how his subjects fall into the range of the numbers and their characteristics. It is most important at this stage to be fully used to understanding the planetary guide as an aid to compiling a true picture of the subject used in experiments. The more conservative followers of numerology rarely like to think that their subject owes anything to its parent, astrology, but from my own experience I have found that the two are integrated at this point. Some of my best students in numerology have been those who had basic training in astrology, and I see no reason to

object if such training leads to a better understanding of one's subjects or clients.

Few teachers of cookery fail to give some instruction about dietary requirements, although the two subjects can indeed stand on their own. In numerology we are bound to accept that no one thing is ever complete in singleness, the unit is only part of the greater whole, so it seems to be the height of absurdity to forget that astrology has a link with numerology just as it is unreasonable to think of cookery without also thinking of diets and nutritive forces.

If a pupil beginning to study numerology starts with the premise that the knowledge he acquires may be more important to him than just a party game, then there is a chance that he is genuinely interested in finding out what his real self is all about. From this point he can become curious about other people. He realizes that at the times of his life when he is exhilarated or depressed he is not alone. In his search for knowing himself he may reach a point of no return and be compelled to go on. This can be a period of loneliness, from which he must rally. As he begins to work for other people, helping them to discover their real selves, he will be able to relate to the lonely periods within these people. The establishment of rapport with the client is a vital attribute to the aspiring numerologist. It is always easy to associate oneself with the happier parts of living but not so easy to get to grips with the obverse side. As one number is only a unit, so the individual is one unit, and nothing is complete on its own. We need to learn to live in ever densified communities without feeling so tense that we want to run away from responsibilities, thinking that happiness can be attained by isolation. For some it may be so, but man is basically gregarious, he needs other men around him to exchange ideas, and so he needs to be able to communicate. The desire to be with other people is almost always present in man, but it is not so easy to live in tightly packed communities because man, gregarious animal though he is, still wishes to retain his identity as an individual, with freedom to think his own thoughts and then have the chance to express them by word and action. Man also needs the secret times to call his own, and a proper aim of a well-regulated society is to attain for man the rights to be gregarious but still to be an individual with alternating periods of contact with his fellow men and of isolation.

The numerologist can help man to find the most compatible way for him to live. He may find that some people have to live on a gigantic landscape, but he must try to understand the texture and composition of the landscape as well as the figures on it. His environment is as important as the people he meets. But first the unit must begin to understand itself before it can go on to understand others as well as its environment. Numerology can reduce cumbersome ways of life into a simple, easy-to-understand form, and we find in the Fadic system of numbers the first step toward this.

If I take the number 567894, even when I look at it, I am mainly impressed that it is ugly, unmanageable, difficult to memorize and practically meaningless. When I apply the Fadic system to it, by adding all the numbers together, I reduce it to a form that enables me to begin to see more in it than a mere conglomeration of digits. I can then relate it to the type of person with whom it may be associated; it may even be a number flung out to me by someone at a lecture as part of an experiment. When this is the case, the seemingly meaningless figure on analysis always produces factors that will relate to the person who has flung it out at me!

The most elementary form of arithmetic is used in the Fadic system:

5 plus 6 plus 7 plus 8 plus 9 plus 4 equals 39

But I can reduce this even further by adding again:

3 plus 9 equals 12

1 plus 2 equals 3

The person who has used the original heavy number of 567894 symbolizes a hearty, energetic type with great driving power.

Knowledge of the guide in Chapter 2 gives me the key that 3 is the number connected with the energizing planet of Mars, and although this was a spontaneous number flung at me, anyone who knows me will consider that this number does indeed relate to my own personality, for I have the reputation of having tremendous driving power in most of the things I undertake. I would be able to deal with this type of man in terms he could understand.

Using the Fadic system, try an experiment with your own date of birth and you will discover various things which are harmoni-

ous to you. The purpose of the Fadic system is to indicate the types to which we belong and the various harmonies that are necessary for success. The connection of the Fadic system when used with the date of birth is that all basic characteristics will be found to relate to the person when the final simplified number is found. You will have no difficulty in obtaining your own Fadic number. Compare it with the lists of numbers in Chapter 3 and check with the appropriate planet. An entire life can literally be compressed in a nutshell by the application of the simple Fadic system.

There are, however, further aspects of this notation that later on have to be taken into consideration, such as how many of the same numerals appear in the birthday. For example, date of birth September 9, 1894, becomes a total of 1912, (9 [day] + 9 [month] + 1894 [year]) from which we get 13, and this is reduced to 4. We should now note that in this particular birth date there are two 2s, and so we regard this person as having the qualities of 4 but with the personality colored by 2.

Any recurring numeral is considered to affect the personality. For instance 2.22.1922. We could expect a person of 2.22.1922 to have a great deal of ego not only because the total adds up to the powerful figure of 1, the dominating force, but also because the dominance of 2 recurring will blow the ego up practically to a megalomaniac form of personality.

Although the Fadic system is simple for beginners to work with, as you progress in the knowledge of numerology, these strange unusual birth dates that have recurring numerals will always provoke the desire for further exploration into the more exciting depths of numerology. It is possible to reach a point when by just looking at a birth date, certain characteristics will spring to mind even before the calculations have been made.

There are two simple rules to follow:

Add all the numerals together to find the simple basic number, of which you will already have learned the characteristics. Then look for any recurring numbers and estimate their effect on personality. A recurring digit becomes an exaggeration of the original definition of the number, (2 [month] 22 [day] 1922 [year]) and the exaggeration can go on with increasing power, depending on how many times the specific simple number does indeed occur.

Constant practice with birth dates alone will give the numerologist all the opportunity he needs to be fully conversant with the main characteristics of the simple numbers. He should concentrate for several months entirely on birth dates until the point when a single number produces images in his own mind of a clear picture of all characteristics.

5

Alphabets in Relationship to Numbers

THE USE OF visual signs to represent numbers and aid reckoning is not only older than writing but also older than the development of the numerical language on the denary system. We count by 10 because our ancestors counted on their fingers and named them accordingly. So used, the figures are really numerals, that is, visible numerical signs. In antiquity, the practice of counting by these natural signs prevailed in all strata of society. Even today a child will begin its first experiments in counting by using its fingers. In later times of antiquity, the finger symbols were developed into a system capable of expressing all numbers below 10,000.

FINGER SYMBOLISM

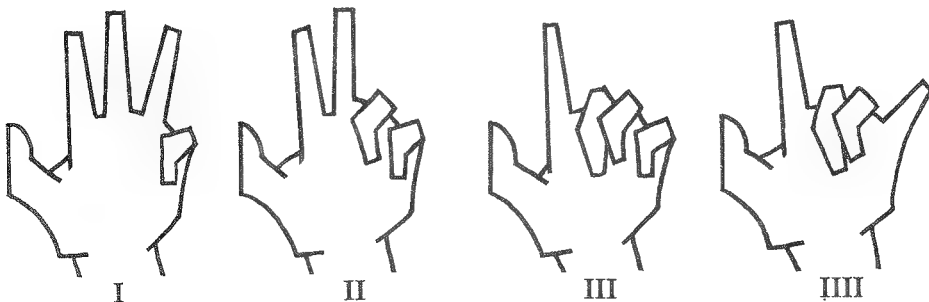


FIGURE 5.

The left hand was held up flat with the fingers together, the units of 1 to 10 were expressed by various positions of the third,

fourth and little fingers alone, one or more being either closed on the palm or simply bent at the middle joint, according to the number to be indicated. The thumb and index were then left free to express the tens by relative positions; for example, for 30, their points were brought together and stretched forward; for 50, the thumb was bent like the Greek letter P and brought against the ball of the index finger.

If executed by the thumb and index of the right hand the same set of signs meant hundreds instead of tens, and if performed by the right hand the unit signs meant thousands.

Although the fingers served to express numbers, there came the time when a permanent mark or tally was needed. A single stroke is the obvious representation of a unit, higher numbers being indicated by groups of strokes. This becomes a cumbersome arrangement and confusing when too many strokes are required. So a new sign had to be introduced for 5, 10, 100, 1,000 and so on. Intermediate numbers were expressed by symbols as in the Roman system, I, II, III, IV, V, VI, VII, VIII, IX, X.

THE BABYLONIAN "BARB"

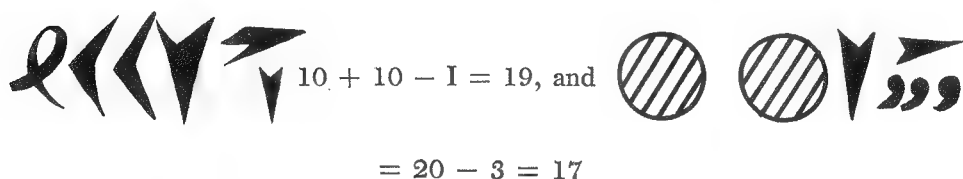


FIGURE 6.

The Babylonians had the simplest system of writing numbers. 1 to 99 were arrived at by the repetition of a vertical arrowhead, and a barbed sign equaled 10.

EGYPTIAN NUMERALS (read from left to right)

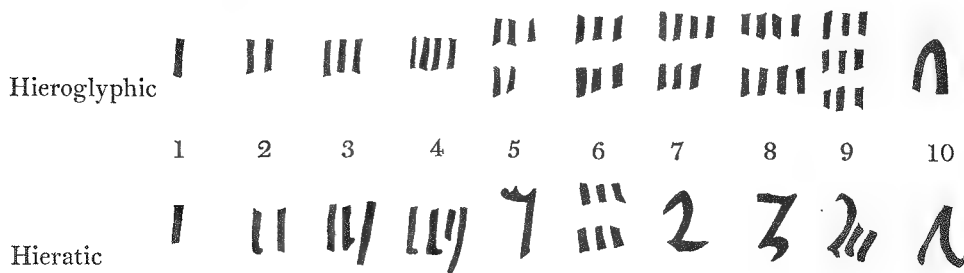


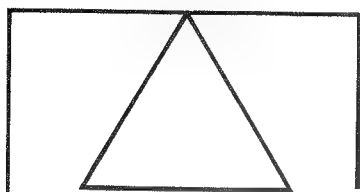
FIGURE 7.

Syriac	Palmyrene	Phoenician	Hieratic	Hieroglyphic	
1	1	1	𐩦𐩧𐩨	1	1
2	2	2	𐩦𐩧	2	2
3	3	3	𐩦𐩧𐩧	3	3
4	4	4	𐩦𐩧𐩧𐩧	4	4
5	5	5	𐩦𐩧𐩧𐩧𐩧	5	5
6	6	6	𐩦𐩧𐩧𐩧𐩧𐩧	6	6
7	7	7	𐩦𐩧𐩧𐩧𐩧𐩧𐩧	7	7
8	8	8	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧	8	8
9	9	9	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	9	9
10	10	10	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	10	10
11	11	11	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	11	11
19	19	19	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	19	19
20	20	20	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	20	20
21	21	21	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	21	21
30	30	30	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	30	30
40	40	40	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	40	40
50	50	50	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	50	50
60	60	60	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	60	60
70	70	70	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	70	70
80	80	80	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	80	80
90	90	90	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	90	90
100	100	100	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	100	100
200	200	200	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	200	200
300	300	300	𐩦𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧𐩧	300	300

FIGURE 8. From the original numbers in the Egyptian code came the first attempts to substitute a symbol for a number. Finally the alphabet form emerged.

From Egypt and its hieratic form came the Phoenician numerals, and from them came the Pamyra and Syrian tables.

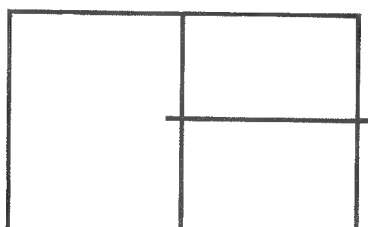
GREEK TRANSITION OF ALPHABET LETTERS TO NUMERALS



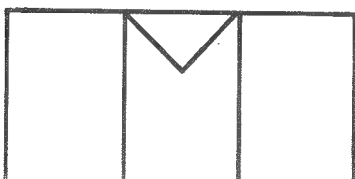
(a) Pente-Deka for 5×10 or 50



(b) Alternative Pente-Deka



Pente-Hekaton for 5×100 or 500



Pente-Mur'ioi for $5 \times 10,000$ for 50,000

FIGURE 9.

Alphabetic writing did not do away with the numerical symbols, which were more perspicuous and compendious than words written at length, but the letters of the alphabets themselves came to be

used as numerals. One way of doing this was to use the initial letter of the name of a number as its sign. This was the ancient Greek notation, said to go back to the time of Solon but usually associated with and named after the grammarian Herodianus, who fully described it in A.D. 200.

II pi for hente (pente) for 5

Δ Delta for Δ EKA (deka) for 10, often written "O"

II, an old Attic breathing, like our "h" later represented by a special symbol
 \circ_o for hekaton or 100

X Chi for XI IOI (CHIL'IOI) or 1000

M mu for M PIOI (MYR'IOI or MUR'IOI) for 10,000

These numerals were frequently combined as in these examples:

I stood for one; II for five; a triangle represented 10; H was 100; X was 1000, and M was 10,000. II with a triangle in its bosom was 50, but if it had H within it, it was 500.

This system appears in records of the 3rd-century B.C. but was probably used much earlier. In the 2nd century it was described by the grammarian Herodianus and hence characters are often spoken of as Herodianic numbers. They are more properly called Attic numerals, being the ones always found in the Attic inscriptions.

As early as the 3rd-century B.C. another system came into use running parallel to the initial letter one. Although it was better adapted to the theory of numbers, it was much more difficult to comprehend by the trading classes. It consisted of nine letters of the alphabet to the numbers 1-9, nine letters to the numbers 10, 20, 30 to 90 and nine letters to the numbers 100, 200, 300 to 900.

However, there were only 24 letters in the Greek alphabet, so three were added—namely, the Phoenician "vau" shaped like our "F." "Koph" shaped like our letter "Q" and derived from the same source. A character known in modern times as the "sampi" was also used. The numerical values of the letters are shown in Figure 10.

The thousands were often indicated by placing a bar to the left of the numeral, thus:

	A = 1000
	B = 2000
	C = 3000
	Σ = 200,000

Numerology
THE EXTENDED GREEK ALPHABET

Units	A	B	Γ	Δ	E	[F]	Z	H	Θ
	1	2	3	4	5	6	7	8	9
Tens	I	K	Λ	M	N	Ξ	O	Π	[Q]
	10	20	30	40	50	60	70	80	90
Hundreds	P	Σ	T	Υ	Φ	X	Ψ	Ω	[&]
	100	200	300	400	500	600	700	800	900

FIGURE 10.

The ten thousands were represented as

$$\gamma \text{ or } M = 10,000$$

$$\Delta M = 40,000$$

The capital letters were always used by the Greeks, the small letters being a relatively modern invention.

The Greeks with their larger alphabet needed to add three supplemental signs and these they obtained by using two old Phoenician letters that were not used in writing and by adding the "sampi" for 900.

Another method common to the Greeks, Hebrews and Syrians which in Greece gradually displaced the Herodian numbers was to make the first nine letters of the alphabet stand for units and the rest for tens and hundreds. With the old Semitic alphabet of twenty-two letters, this system broke down at N equals 400, and the higher numbers had to be obtained by juxtaposition until the Hebrew square characters arrived at their final forms.

A very early mechanical contrivance, the abacus, had been introduced for keeping numbers of different denominations apart. Pythagoras was probably familiar with the abacus when he prepared the first multiplication tables. The abacus was a tablet with compartments or columns for counters, each column representing a different value to be given to a counter placed on it. It could be used for concrete arithmetic or for abstract reckoning such as in the Babylonian sexagesimal system. An old Greek abacus was found at Salamis which had columns taken from right to left to give a counter the value of 1, 10, 100, 1,000 drachmas and finally reached one talent (6,000 drachmas).

The use of a board strewn with fine sand was the first step toward the decimal system, but two important steps were needed. The first was to use instead of the counters distinctive marks that could be reproduced in the sand, ciphers for the digits 1 to 9. The second and most important one was to find a sign for zero so that the columns might be dispensed with and the denomination of the cipher seen at once by counting the number of digits following it. With these two steps taken we arrive at the modern so-called Arabic numerals, bringing with them the possibility of modern arithmetic. The invention of the cipher came slowly and painfully, and the origin of its history is still obscure.

However, we are reasonably sure that the present decimal system, in its complete form with the zero, which enables us to do without the ruled columns of the abacus, is of Indian origin. From the Indians it probably passed to the Arabians together with the astronomical tables brought to Baghdad by an Indian ambassador in A.D. 773. The decimal system was explained in Arabic in the early part of the ninth century by the famous Abu Ja'far Mohammed b. Musa al'Khwarizmi spreading it slowly through the Arabian world. From there Europe took up the system, complete with the zero, in the twelfth century, and the calculations based on this system were known as *algoritmus*, *algorrithm* *algorims*, finally becoming known as arithmetic.

The disputed points still under discussion to this day are the validity of the Indian system and whether or not there was a less developed system without the zero but with the nine other ciphers used on the abacus. Did it enter Europe before the rise of Islam, preparing the way for a complete decimal notation? No one is quite sure despite varying theories that arise in every century.

Numerologists have to be fully cognizant of several forms of the alphabetical system. The Pythagorean alphabet is probably the easiest of all to work with, but for people on the contemporary scene there are some limitations in its form. The main detriment I feel in this alphabet is that Pythagoras definitely intended that the *vibrations* of the *Greek* letters should be the basis of his work. Whether these vibrations can be regarded as similar to some of those in English is a moot point. Of the many thousands of experiments I have personally conducted using the Pythagorean alphabet alone, I can say only that up to 95 percent of the results have been conclusive. However, I am learning Greek myself, and when it is achieved, I can more adequately compare results by using

the pure Greek alphabetical system with the transcribed English one.

THE PYTHAGOREAN ALPHABET

A	1
B	2
C and Ch	3 (this is the sound of the k, as in "loch")
D	4
E	5
F	6
PH	6
G	7
H	8
I	9
J	1
K	2
L	3
M	4
N	5
O	6
P	7
Q	8
R	9
R (when trilled is also 9)	
S	1
T	2
U	3
V	4
W	5
WH	5
X	6
Y	7
Z	8

Or for greater convenience of the student:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Because of the age of the Pythagorean alphabet and because it was translated and has been in use for hundreds of years, no stu-

dent can ignore it. This is another example of the lasting effect of the wide vision of the ancient Greek philosopher whose interests ranged from mathematics to social conduct to a great love of humanity with an understanding of its faults as well as its virtues.

The Hebraic Alphabet

The English equivalents of the letters are given here as well as their Hebrew names. Beside each of the numerals are the kabalistic meanings of the numbers. As the student progresses with numerology, he may find that he is drawn to attempting to study the kabala, but he should not be disappointed if he is not able to comprehend it as well as he would like to. The kabala is the traditional exposition of the Pentateuch attributed to Moses, containing within it the mysteries of the secret and esoteric doctrines of the Judaic religion. The study of the kabala ranks as a marathon task, not only for the complexity of the material but also in the interpretation.

I have known many highly proficient numerology students who, although well versed in the use of numbers, have been forced to admit that the study and the understanding of the kabala are beyond their capabilities. It therefore remains to this day a challenge to those who cannot bear to admit that any subject defeats them. Personally I am convinced that so involved are the mysteries of the kabala that only when a certain state of mind and spirit is well evolved through the purification of many incarnations can the kabala begin to have meaning. However, it will benefit the would-be student who concerns himself with the rudiments of metaphysics to study mental philosophy linked with occult concepts. Perhaps there is a deep meaning behind the complexities of the kabala. Most religions have a secret religion within the religion; there has always been a simplified form for the masses to understand, but the real, esoteric knowledge has been reserved for the hierarchy of the priesthood whether it is in the realm of the so-called pagan religion of witchcraft or the more orthodox religion of Catholicism.

Once the rudiments of the kabala are understood, it seems that a person is forced to put his knowledge and understanding into practice, and so the whole pattern of his life can be changed. Not many people are capable of being able to bear the responsibility for such an overwhelming change, and so for the moment

the secret forces of the kabala are revealed to only a few of the chosen. Knowledge of any kind has to be assimilated, digested and re-used; too many of us today get indigestion even with the prosaic matters of everyday life as a regular diet.

The kabala remains a force to be concerned with and will no doubt be a territory to be fully explored by succeeding generations, who may profit from the mistakes of their ancestors.

HEBRAIC ALPHABET	HEBREW SYMBOL	NUMBERS	KABALISTIC INTERPRETATION
A is given	א	1 and becomes the symbol of	Will—Force
B	ב	2	Knowledge
G	ג	3	Energy or Action
D	ד	4	Completion
H	ה	5	Inspiration
O	ו	6	Experiment
Z	ז	7	Victory
CH	ח	8	Balance
T	ט	9	Prudence and Caution
J	י	10	Wealth
K	כ ך	20	Physical Strength
L	ל	30	Sacrifice
M	מ ם	40	Transformation
N	נ ן	50	Initiative
S	ס	60	Destiny
AY	ע	70	Catastrophe
P	פ ף	80	Hope
TS	צ ץ	90	Disappointment
Q	ק	100	Happiness
R	ר	200	Reincarnation
SH	ש	300	Compensation
T	ת	400	Reward

THE ARABIC ALPHABET

A	becomes	1
B		2
G		3
(also J, the G being hard, the J soft)		
D		4
E		5 (also H when aspirated)
O		6 (also U sound and W)
F		8
I		10 (also Y)
K		20 (also Q or the KW sound)
L		30
M		40
N		50
C		60 (also S)
P		80 (also V)
X		110
R		200
T		400 (also TH)
Z		800

There have been several attempts to devise new alphabets in the English language. Bernard Shaw, the noted Irish playwright, bequeathed money to be used to try to complete the phonetic alphabet on which he had been working before he died. The chief interest now with alphabets seems to be to make full use of the phonetic values of the letters. The modern alphabets have not had any popular success, being mainly used by people who invented them, which is not surprising since the adoption of a new alphabet would necessitate major changes in the educational system. No new alphabet seems sufficiently to have captured the imagination of scholars and national educationalists to justify this. The early numerologists and grammarians left a heritage in which improvement is possible but that is now securely entrenched by habit. Most numerologists agree that new alphabets are cumbersome to manage, but many of us are adventurous enough to try to work sometimes with any new alphabet invented. The difficulty is that the modern idea seems to be concerned chiefly with phonetics rather than clear symbols. This can become only a barrier to the numerologist in his work.

Students will like to experiment with the Pythagorean, Hebraic and Arabic alphabets and will almost always decide that one of these will be the one he likes best to work with. I would suggest

that the student who has discovered his favorite alphabet continue to work with it, with only a few excursions into using the others.

For those of you who may like to invent your own alphabet, I can only suggest that you first must become familiar with the old ones. There will be many frustrating periods of trial and error, but it is essential to memorize each alphabet and to retain it, at least until you find the one with which you prefer to work. You must feel completely at ease in using any of the alphabets so that you are incapable of making any mistakes in your interpretation. Also the alphabet used must give consistent results over a period of time, being tried many times with as many cases as possible. The traditional alphabets seem to fulfill the essential accuracy which any involvement with figures demands.

Mr. L. Everett of England, a competent numerologist, designed a modern alphabet about thirty-five years ago, although few others have made any use of his work. The phonetic block occurs in this alphabet. For instance, if the name "wright" is used for numerological purposes in this modern alphabet, it becomes "right."

A skilled numerologist with many hours of practice can become conversant with this alphabet. I use it only as a mental exercise rather than for practical purposes.

A, E, Y and long I as in pIpe	1
B, K, R and hard G as in biGot	2
J and G (soft as in larGe)	3
D, L, M, T and TH (as in wriTHe)	4
H, N	5
S, W, O, the full U and soft C (as in raCe)	6
Z, U (when sounded as "eu" as in tUne)	7
F, P, Q, V, X	8
TH (the sharp form heard in THink)	9

A further complication is in the vowels:

AR, ER, IR, UR, OR when short and at the end of a word	1
ER as in hERd, IR as in gIRl, UR as in cURe and OR as in wORld	2
AR as in pARt, SH as in SHut	3
OR as in shORe, AW as in AWe, AU as in cAUght, OU as in sOUght, OW as in fLOW	6
OW as in cOW and OU as in IOUd	7

These letters apply only when the letters form the sounds indi-

cated, and when each letter retains its own sound it must take the valuation given in the first part of this table. When the i in a word is very short as in hit, and u is short as in shut, they take the value I if at the beginning of a word. If elsewhere they value at O. R occurring merely as a final sound as in dooR also takes the value of 1.

I have always felt that the best way to appreciate the work done by the original grammarians is to work for a few sessions with a modern alphabet such as this. Until the old alphabets can be improved to give the same ease of manipulation there seems little chance that numerologists will change. A modern alphabet can give satisfaction to its inventor, so the student who wishes to experiment for himself should not be deterred. Neither should he be disappointed if his personal effort is not appreciated by others. It is only by experimenting as Mr. Everett did that one day we may use an up-dated version of the present alphabets.

It is now important to show how the alphabets are used. Students should practice by using the names of famous people whose biography is already well known. From this they can check to see how they arrived at the number and how it reflects on the already known facts about the subject. It is also interesting to keep a score on the famous subjects used with your interpretation of the numbers written down either as notes or in a more literary effort. Many clients who consult numerologists prefer to take away with them a written analysis and are rarely content to have a private verbal discussion alone.

So it is essential for the aspiring numerologist to be able to type out a clear interpretation so that the client is in no doubt of the salient points.

An easy exercise is to start with the name Napoleon, well known as the great "Little Corporal" who became Emperor of France. Using the Arabic alphabet we get the following:

N	50
A	1
P	80
O	6
L	30
E	5
O	6
N	50

Adding these numbers together we get a total of 228, which we have to reduce. 2 plus 2 plus 8 equals 12. Converting 12 by the same method we get 1 plus 2 equals 3.

3, if we check back on the numerical tables, shows energy and action as the dominating characteristics. Napoleon certainly showed evidence of these throughout his life. 3 is also the planetary number associated with Mars, so another check into the life of Napoleon indicates that he was very much under the domination of the god of war. Napoleon was born on August 15, 1769, a typical Leo child who enjoyed the limelight, especially demanding the pomp and splendor: he has frequently been painted in scenes of tremendous affluence. In astrology we have a saying that "unless you have known a Leo lover, you may not know what love is." The romantic Napoleon fits this picture also. His alliance with the delightful Josephine is as much a part of his life as his career as a soldier. Historically, it has commanded just as much attention that Napoleon the "Little Corporal" is also identified as Napoleon the "Great Lover."

The basic number that applies to each of us is the number that applies to the number attached to the planet that rules it. In Napoleon's case, we have discovered that it is Mars that dominates. Secondly, the Fadic number to the numerologist represents the fatalistic side. This is often a number that may pull us up in our tracks, and it has to be considered in conjunction with the ruling planetary number. Thirdly, the number derived from the name is indicative of the type of weapons we may need to employ during our life. Napoleon yielded the number 3, indicative that the weapons of war were to be with him all through his life as a professional soldier.

With Napoleon as a Leo person his ruling planet was the sun, and the number assigned to the sun is 1, a unit of power. His Fadic number can now be ascertained by the total sum of his birthdate numbers. 15 plus 8 plus 1769 equals 1792. Reduce this again to find the simple number. 1 plus 7 plus 9 plus 2 equals 19, and 9 plus 1 equals 1. From this we can assume that he is a character who represents will—force and, Fadically, this is the main characteristic that will forge his destiny.

The advantage of using a famous person as an experiment is that certain major dates in the life can be written down and examined. Let us take some of the highlights of the life of Napoleon: August 2, 1802, was the day that signaled his rise to

power when he was appointed "Consul for Life." This date again yields 3 as its simple number: 8 plus 2 plus 1802 equals 1812 equals 12 equals 3. On March 1, 1815, Napoleon landed in France to regain his crown. 3 plus 1* plus 1815 equals 1819, which reduces to the simple number of 1—already established as an important number, his dominant sun factor. Remember that the Fadic number also has a fatalistic side, which inevitably must catch up with a person, forcing him at various points of life to face reality.

Napoleon's power in France ended on March 31, 1814. 3 plus 31 plus 1814 is reduced to the number 3. His defeat was due to the combined *energy* and *action* of the massed forces of Europe, and we find in this that "like must often destroy like." The old adage "They that live by the sword will perish by the sword" also comes to mind. Again the energy of Europe defeated Napoleon at the Battle of Waterloo on June 18, 1815, when 3, the symbol of Mars, god of war, the planet of energy and action, occurs. On examining his name, we find that 3 occurs in this. It also gives us the type of weapons which will dominate in his life. He was conquered by 3 when at Waterloo his name was reduced from the association with the victory of war to a fallen hero. The adage "They that live by the sword shall perish by it" seems to apply in the life of Napoleon.

The more romantically inclined students of history, as well as novelists and playwrights, have found a wealth of material in the matrimonial and extramarital affairs of the Little Corporal. Many of these exploits are worthy of the attention of the numerology student.

Napoleon's marriage to Josephine took place on March 8, 1796:

$$3 + 8 + 1796 = 1807$$

$$1 + 8 + 0 + 7 = 16$$

$$1 + 6 = 7$$

The number associated with the more sinister effects of the great teaching planet Saturn produced a disappointing romance. 7 was to occur again in Napoleon's romantic life with Saturn always providing insurmountable blocks to happiness. Napoleon married Marie Louise on April 2, 1810.

$$4 + 2 + 1810 = 1816$$

$$1 + 8 + 1 + 6 = 16$$

$$1 + 6 = 7$$

From this we may conclude that marriage for Napoleon fitted a definite pattern concerned with all the disadvantages of Saturn,

the restricting planet. When we consider yet another part of the domestic life of Napoleon, we are conscious of how thoroughly his path of destiny was concerned with the number 7.

His son was born on March 20, 1811:

$$3 + 20 + 1811 = 1834$$

$$1 + 8 + 3 + 4 = 16$$

$$1 + 6 = 7$$

His son was unfortunate in every way and brought little joy to himself or to his father. The conclusion is that while Napoleon was destined to become a famous military figure with many successes to his credit, his emotional life had a doomed quality about it from which he could not escape.

It was on June 22, 1815, that Napoleon was dealt his most devastating blow, for it was on this day that he was forced to abdicate and lost everything. 22 plus 6 plus 1815 equals 1843 and reduces to 7. The restricting qualities of Saturn, the planet whose number is 7, had placed the final block in his way, and not even his energy and action could overcome it.

It is when studying the date of death of any person that numerology comes most closely in alignment with the metaphysical. Napoleon died on May 5, 1821. 5 plus 5 plus 1821 becomes 1831, which is reduced to 4. It is the only time in his life when a completely harmonious number crops up. We find that the date of his death is governed by Mercury, the messenger who is also in control of communications as well as the work of writers. It no longer seems a coincidence that Napoleon is probably one of the most-written about men after his death that the world has ever known!

Such examples can be taken with many different people. The main advantage of using famous historical names is that it is possible to use dates in the light of what we now know in retrospect to be historical facts. It becomes a fascinating project to see the entire life and personality reduced to numbers in which the planetary number, the Fadic number and the name all appear to fall faithfully into an orderly pattern.

It is at this point that the numerologist begins to understand that although life may seem to be a series of "happenings," there is a definite plan starting with the unit of the individual's life moving into his environment, and the influences of the people he meets both willingly and unwillingly but never simply by "chance."

6

The Practical Use of the Knowledge of Numbers

ALTHOUGH the student may enjoy many months of working out the Fadic numbers of his friends, there will be many who will want to go further than just "delighting and amusing" a small, select circle who regard numerology as the latest thing in party kicks. There will be those who are compelled to go on seeking for ancient wisdom and will be drawn back into history to study traditions and philosophies of past ages. It is strange perhaps to think of this in the present age of space travel, of avant-garde approaches in art offering so much that is challenging and intriguing, yet there is still a hard core of people who regard these as not enough. Even in this golden age of scientific inventions and great medical discoveries, with practically every modern home filled with intriguing gadgets designed to cut down labor, man still seeks to know more about himself. His desire to do this takes him into the strange world of the intangible, to ESP, to occult matters as a whole, to new, or old, and perhaps little known, Eastern religions, and to astrology and numerology. Man is basically an explorer at heart; having conquered most of the world, he has turned to the areas of the sea and of space. Now he is turning more and more to inquire into the realms of the great unexplored areas of the mind, to thought and perception, which even science has never been able to explain efficiently. We all accept that thought and perception exist; a few people want to know how and why. The marriage or even the announcement of an engagement between

science and occultism could perhaps give us all our answers, but to date there does not seem to be any official announcement. We are in a getting-to-know period.

The individual unit of man must sometimes proceed on a lonely path, often fumbling about in the dark, seeking to find some aspect of ancient wisdom as the last hope to save his soul from spiritual starvation. While he is almost saturated with material things, some imprint in his psychology tells him that this is not enough. So he turns to ancient arts, crafts and sciences such as astrology and numerology. He may find wisdom here, a higher form of knowledge, for it seems to be the accumulated experience culled from thousands of years and a few million souls from which he draws his own conclusions.

I have always maintained that astrology and numerology are very valid in this day and age even though we have computers. In my own career as a journalist I have been personally grateful on many occasions that I studied numerology when I was young. Yet I regard myself as an avant-garde example of today's professional woman. At Harvard University I was once told that I was "groovy"! I mention this only because I know I relate very much to all that is happening today, but I also have an affinity for going back into the past to seek the answers to problems that beset modern life.

I began to find numerology very helpful in my career as a journalist when I was assigned the job of presenting a personality profile every week in print and also for the television screen. This work involved interviewing many famous personalities in all walks of life—politicians, models, artists, writers, musicians and so on. By this time I was very proficient in numerology.

I often wondered why I had to spend so much time traveling and waiting to interview whoever happened to be the personality chosen. All I needed to know was the date of birth and the name, but in the world of journalism there are groups of men who are next-to-God; they are called editors. If one says, "Go and interview Miss Aphrodite 1968, she is staying at the Plaza," he means you have to go through all the usual motions of making an appointment to see the lady, then to travel and interview her by asking leading questions (which she is sometimes determined to evade). From this it is possible to build up a word picture that will portray Miss Aphrodite in one or more of her many images. Publicity

agents who were employed to help Miss A. of 1968 were rarely any help to me. I always wanted to hear the personality answer in her own way the questions I asked her, but the public relations people had different views. They liked to be The Voice, a verbal supplement to the printed blurbs they handed out.

I suppose I was successful in my own interviews with such people, but I always wanted to get to the essence of them. My own notes became full-length biographies because I had the advantage of having acquired a good questioning technique, and I also had my secret weapon always at hand—numerology. I could always do a little surreptitious homework once I had the date of birth and the correct name of the personality. True, I could not always write from this angle, especially when I met a complicated person who had been built up by clever public relations people into a specific image. Yet it was personally satisfying to know that I could get to the essence of the person by my knowledge of numerology. I think I was sometimes able to help the person I was interviewing, even though they would exclaim in some surprise, "But how did you know *that*?"

I always dreamed of finding an editor who would let me do my personality profile column from the comfort of my own home, but it never happened!

I got a great deal of enjoyment from traveling all through Europe meeting my personalities of the week and so fulfilling my own desires as a compulsive traveler. Within myself I knew I had a dual personality, with massive involvements with the number 4 because one-half of myself was wholly concerned with journalism but the other half felt compelled to try out experiments in numerology. I was drawn to the occult side of life even when meeting people in my professional life. Today I consider myself very fortunate to be able to function efficiently with both sides of my nature being allowed full play. Number 4 dominating in my life demands the right to be a liaison between the public and the person.

Numerology can play a very vital part in everyday life for you as it has done for me. It is amazing how frequently the subject can be put to use: no areas of life are immune from it. Recently I completed a lengthy lecture tour at the invitation of many departments of psychology in the universities of America. Naturally I met many sceptics, and one eminent professor I will always remember. During a predinner cocktail he assured me he did not believe in either

astrology or numerology, calling them remnants of a superstitious age. I accept sceptics as part of my occupational hazard. In truth I enjoy them, because the sceptic who announces himself as such is generally at heart a reasonable man. Prove something to him, and he will become the most avid supporter of the very subject he is originally sceptical about. The bigot is a different matter; he is unable to apply logic to anything, does not understand himself, condemns everything that he cannot understand and is generally too self-opinionated to bother to enjoy the adventure of exploring anything for himself. My professor friend was a man with an enquiring mind, and although he said he was a sceptic concerning numerology, he went to a lot of pains to spend time asking questions about it.

Several dinner dates later we were exchanging birthdates of many of his friends whom I did not know. I began to work out by numerology the basic characteristics I knew would apply to them. Today he admits that there is every reason to believe that "numerology has *something*." He agrees that some problems in psychology can be quickly arrived at by applying the technique of getting to know a person's number and the Fadic number of destiny. His revised opinion may be given grudgingly, but he no longer condemns numerology.

Six years ago in England there was a court case concerning a man who was accused of murdering his wife and child; the case was headlines for many weeks. There was an element of judicial doubt even up to the time when the man was convicted and finally hanged for his crime. To the last moment the man passionately pleaded not guilty. As a somewhat macabre exercise I began to follow the case by numerology. I could find no trace of violence in the man, although he had bad aspects in his numbers which, when placed against the numbers of everyone else in the case, could point only to a great personal disaster overtaking him at precisely the age when he died. Well, I suppose it is safe to say that it was a personal disaster to be hanged because of circumstantial evidence when there was a judicial element of doubt that he was indeed the criminal. Several members of the British House of Commons are pressing to this day for a further inquiry into the case. It may not do the victim any good, but it is something that should be cleared up if anyone is to have faith in the application of the law, which is not always concerned with justice.

From these and many other examples in my own life, it is possible to see that numerology may in the future play a much more serious part in our world—such as in social-behavior patterns, as well as in our personal life. When it can be applied to such serious subjects as juvenile and other crimes, then it is logical to think that it is worth more consideration than that given a party game.

The student of numerology can go just as far as he likes in studying the subject, advancing from the point where it may seem just another subject to study for “fun,” to a point where the facts that it reveals may well be much more valid than the advocates of logic would like us to believe.

Realizing that the Fadic system applies to destiny, we should take pains to study our own mark of fate as shown by numerology. This will enable any student first of all to take a long hard look at himself. He can then see how far he is capable of going along with the subject as many other points will be revealed. The planetary number helps us to find a balance between the destiny and the personality. First see clearly the picture of yourself as you really are, and it becomes a case of “to thine own self be true and it must follow . . . thou canst not then be false to any man.”

Truth, like the knowledge of God, starts within yourself. Numerology may enable you to discover both.

7

The Harmony of Numbers

THE ATTAINMENT of harmony is the ultimate satisfaction of being able to live life to its fullest, to have a zest for living and to function at your highest potential as a human being. In the presence of harmony nothing unseemly or unbeautiful can exist, and harmony brings a vital peace that coordinates body, mind and spirit. A harmonious life is a life lived without fear, which is one of the most damaging factors in anyone's life and underestimated as the killer force that it is—equivalent to road accidents and such virulent diseases as cancer.

In my own study of numerology, I have found that the planetary numbers have at times produced some strange results. It was some time before I was able to define some of the oddities that cropped up. For instance, Mars rules both Aries and Scorpio people. Number 3 is given to these, but what a diversity of subjects we find under these two types. 3 is also the number of energy, and I found that the type of physical energy that Aries generates is very different from the more emotional energy of Scorpio. In short, there are degrees within the number 3, rather like shades of color, which can be a trap to the numerologist. It is particularly important to realize when considering the numerology of two people who are hoping to find compatibility either in matrimony or in a business venture or in friendship. Numerology may only be as good as the numerologist in making the final assessment. It is a fact that a certain amount of extrasensory perception, an intuitive force, can come into the

work of the numerologist even when dealing with such prosaic things as figures and it is particularly useful to understand how far one's own ESP may be relied upon in cases where the number 3 occurs. It could be fatal to confuse the emotional energy of 3 concerned with the Scorpio type with the energy of the Aries type! The energy force is intensified or diluted and the result may become a force quite different than the original mixture. It is much the same process as when an artist mixes blue with yellow and obtains green. The new color is arrived at by the artist knowing just how much of each color to mix to produce the most harmonious type of green. In this case he starts with a fair chance of not making much of a mistake, but should he mix yellow with violet he is more likely to obtain a messy inharmonious color. The emotional energy of 3 when concerned with the Scorpio type is in contrast to the energy of the Aries type. The more proficient the numerologist the better he is able to distinguish between Scorpio 3 and Aries 3.

To many people "destiny" is a word to be feared—they hate to think that they are not in control of their own lives—yet who can completely say he is in complete control? Occultism in theory and practice as well as astrology and numerology have always agreed that the major part of a man's life is under much of his own jurisdiction, with some controls applied by environment and the times in which he lives. Beyond this, certain milestones in life are ordained and must be regarded as points of destiny, such as birth and death, to take the most dramatic incidents. In between life and death are the periods of growth, of experience, of development of mind, body and spirit. These periods of growth *can* be discovered by numerology. Man has the right to exercise his own free will, but it generally turns out that he exercises it all too often against his own interests. Numerology can help to make the path through life much smoother. Finding harmony with people that you meet in life can also make life more pleasant, and when the inevitable obstacles arise, the individual is resilient enough to overcome them with the minimum amount of damage to himself.

The scale of harmonies as used by most numerologists:

HARMONIES

DISHARMONIES

- 1 harmonizes with the Aries-type 3 energy and 5 but is opposed to 8.
- 2 harmonizes with Scorpio-type energy 3 and 9 but is opposed to 7.

- 3 Scorpio-type energy harmonizes with 2 and 9 but is opposed to 6.
- 4 harmonizes with 6 and 8 but is opposed to 5.
- 5 harmonizes with 1 and 3 but is opposed to 4.
- 6 harmonizes with 4 and 8 but is opposed to 6 and Scorpio-type energy 3.
- 7 harmonizes with 4 and 6 but is opposed to 2.
- 8 harmonizes with 4 and 6 but is opposed to 1.
- 9 harmonizes with 2 and Scorpio-energy 3 but is opposed to 4.

It becomes necessary now to condense some of the knowledge of numerology into a usable form.

The meanings of the numbers themselves must be correctly classified together with their attributes, colors, precious stones and the best days for those associated with such numbers. For many experiments the student may have to take refuge in this book to check these attributes, but I have found that it is excellent for the memory to recopy anything into a personal notebook. How many experiments the student is prepared to make will be the result of the degree of his proficiency plus his ability to develop a filing-cabinet type of memory, when he can safely discard his personal notebook.

1

People associated with number 1 possess the following qualities:

Ambition. This is a dominant quality.

Affection. This is linked with ambition but is often relegated to second place if there is a high professional drive.

High Degree of Mental Vision. This is not of the dreamlike quality, because it demands action to follow the original idea, which is always conceived on a grand scale.

Capability. Ambition is linked with ability.

Courage. In all spheres of life number 1 will take courageous action without thinking of the consequences.

Command. As leaders, number-1 designated people must be able to take command and by courage, capability and ambition be able to hold the reins of leadership.

Honor. The high degree of mental vision enables the subject to view

life as an honorable adventure, and he will try to be ethical in all matters.

Justice. Being in command, not only of oneself but probably of others, often brings out the need for justice to be applied.

Dignity. Most number-1 people have a great sense of dignity. They like others to acknowledge their position but are able to respect and recognize protocol. It is a case of "render unto Caesar the things that are Caesar's." Destroy the dignity of number 1, and many of his other attributes will fall apart. In some cases there is an egotistical pride, which has to be mitigated by other forces.

Self-Control. This is not the easiest attribute of number 1 unless all the other attributes are kept well in control. A fierce, devastating temper can crop up, especially when injustice to others appears to be rampant.

Orange is the best color for number-1 people—the rich orangy yellow of the sun-god himself. In precious stones the ruby can act as an amulet especially when set in the appropriate metal of gold. Naturally the best day for the number-1 sun people is Sunday, and they will get the best results from their ventures on the 1st, 10th, 19th and 28th days of the month, all of which of course add up to the simple number of 1 themselves.

2

The qualities are:

Adaptability. The phases of the moon affect number 2s, making them adaptable and subject to changes. There is danger of being a chameleon with moods changing too rapidly to be understood. Many number-2 people are so anxious to adapt that they have a spongelike quality, soaking up atmosphere as well as the ideas and thoughts of others to a point where they have difficulty in retaining their own identity.

Common Sense. This is generally the saving grace of number 2. He can go for long periods determined to be adaptable, and then common sense will pull him up to make him think about himself and face reality.

Moodiness. The degrees of adaptability will be reflected in the

changing moods. It is very essential for number-2 people to choose their associates carefully; too much association with gloomy people will undermine their own natural inclination to be agreeable.

Sympathy. The desire to be sympathetic, to be the shoulder the world cries on, is part of the mother-image that number 2 shows as a façade. Sympathy can sometimes be misplaced and should not be confused with sentimentality, into which it can deteriorate unless reticence and practicability can be maintained.

There is an old folk story that says that the moon is made of green cheese. Green is the color associated with number-2 people, who are indeed the children of the moon in her many moods. The best stone for an amulet is the emerald, preferably set in the metal of the moon, which is silver. Monday is the best day to start on new ventures. The best days of the month are the 2nd, 11th and 20th, all of which can be reduced to the simple 2 itself.

3

I am dividing the intriguing number 3 into two distinct sections so that students may be quite clear about the Aries-type 3 and the Scorpio-type 3. This number can be the downfall of many good numerologists in making their final calculations and interpretations of characteristics. Students should take great care to become familiar with *both* types of 3. With experience they will be able to decide immediately whether the subject falls under the Aries-3 or the Scorpio-3 structure.

First let us take the characteristics of *Aries-3*:

Aggression. This is linked with the strong driving force of the Aries-3. It may not always be clear where it is driving, because the sense of action and the release of energy are important rather than the result.

Ambition. Once the Aries-3 has decided upon a course, his aggressive action becomes linked with ambition, but there is rarely enough common sense to know when to rest from ambition and take a deep breath to assess changing situations.

Courage. Because aggression often brings the Aries-3 type into con-

flict, especially when harnessed with ambition, he needs courage to pursue his goals.

Confidence. This is given to the Aries-3 type so that he may justify his actions if only to himself.

Independence. This can sometimes lead Aries-3 to overconfidence, believing that he is right in his actions simply because he has decided that he is! Independence is a mixed attribute unless the Aries-3 can rest and continually assess his needs and desires and be aware that needs and desires are subjected to changes brought about by other people in their lives and by environment.

Frankness. The desire to be frank is always present in Aries-3 but can be carried to degrees that are sometimes antisocial. Ask an Aries-3 if he likes your dress and be prepared to get a blunt reply, which might be devastating to a less-dynamic type.

Leadership. All Aries-3 types thrive when in positions of leadership. When second in command they will use all their attributes to get to the top, but they may not take time enough to learn all the lessons on the way up which could make them into the fine leader; his being the leader has to be acknowledged by others if the subject is to be completely happy.

Red is the color associated with Aries-3, but the hardest of all stones, the diamond, seems to fulfill some of the requirements of the Aries-3 nature—to be themselves hard and indestructible. Steel is their natural metal, but in precious metals platinum often appeals to them. The best day of the month is Tuesday, and the best days, adding up to the simple 3, are the 3rd, 12th, 21st and 30th.

Scorpio-3 people are much more difficult to assess than Aries-3. They are like icebergs, with so much of themselves deliberately hidden that only one-sixth is allowed to be paraded to the world. Their attributes are mixed blessings that need to be carefully balanced one against the other if the subject is to understand himself and be understood by others.

Pride. This can be regarded as dominant amongst the Scorpio-3 characteristics. It seems to sustain them through many of the trials they meet and is the last thing that should ever be stripped away from them, for it is the façade under which they chose to

live, their personal blanket of security. It is their last defense against a world that often defeats them by lack of understanding.

Egotism. The Scorpio-3 type has to be sure that he is right about everything he undertakes. There is always pride in the way he approaches anything, whether it is in the professions or emotionally. He has to be sure that he is the best artist or the best lover, and he rates his prowess as high as it can go. He cannot bear to play second lead or be "put on" by his associates.

Idealism. There is always a dream of perfection which motivates the Scorpio-3. This is the hardest thing to achieve, but he is endowed with so many attributes that it is possible.

Endurance. Like a dog with a bone, Scorpio-3 will rarely give up on anything he has set his mind upon. He can sometimes endure long periods of physical deprivation but is not able to sustain lack of emotional endurance on the same rigid standard. Emotional instability is his Achilles' heel.

Suspicion. The Scorpio-3 is suspicious of everyone and takes a long time to get to know people beyond the usual social type of acquaintance. Friends often have to meet impossible standards of perfection. Scorpio-3 can become bitter if he places a person on a pedestal and then discovers him to be imperfect. It is very hard for friends of Scorpio-3 to retain their image under these circumstances, and many Scorpio-3s are lonely people.

Secrecy. Scorpio-3 likes to be secretive about himself but is a great prober into the secrets of others. He is not particularly inclined to divulge his findings and respects confidence. If there is one person you can trust with personal secrets it is Scorpio-3.

Intolerance. Lack of patience in himself is equaled only by lack of patience with others when their slowness of action annoys him. He has little time to waste on small talk and trivialities.

Thoughtfulness. While his companion Aries-3 will rush mad-headedly into any venture without thinking, Scorpio-3 will devote time to think about his ventures. The thoughtfulness can carry him into brooding. There is much less optimism in the general attitude of Scorpio-3 than in that of Aries-3.

Both Aries-3 and Scorpio-3 share the color red and the day of Tuesday. Scorpio-3 likes the basic metal of iron with jasper as his amulet stone, both highly compatible to the intense depths into

which he is capable of functioning. His best dates are again the same as Aries-3's—the 3rd, 12th, 21st and 30th.

4

The qualities are:

Agility. The scintillating minds of the number-4 people are as agile as butterflies. Physically they delight in any bodily activity, which can result in great ability in such sports as skiing and skating. Number 4s also excel as dancers. Unchanneled, the agility results in restlessness of movement, which can become irritating—constantly playing with buttons of the coat, twirling necklaces, tapping of fingers, playing with the coffee spoon. Undirected energy is a hazard to number-4 people's happiness. They need to indulge in sports but are likely to be accident prone. Speed combined with energy can sometimes cease to be correlated if the sensitive nervous system is upset, making mental judgment less reliable.

Changeability. Number-4 people can express a definite opinion one day and a totally different one the next, then be quite unperturbed that they have presented a noticeable change of front. This erratic quality takes a lot of understanding. They will always be quite charming when changing their minds, making their friends feel rather amused by it all and wonder if it is they who have made a mistake.

Deviousness. 4 is in itself a duple number of 2 plus 2, represented astrologically by the symbol of the twins. More twins are born under the sign of Gemini than any other, and there is often a split type of personality, one that desires to be well liked and seems to be stable and a devious type whose remarks and actions can never be taken on their face value. There is also an ability to use other people and then discard them when they have ceased to be useful, but number 4s are generally so loaded with charm that they can get away with anything.

Studiousness. Number-4 people are the eternal students of the world, but nothing holds their attention long enough for them to complete courses that demand a sustained effort. It is as if the idea of studying is quite enough to fulfill certain personal

mental demands. They are often capable of appearing to be authorities without more than a shallow understanding of the subject they are talking about. Great conversationalists, they can talk about most subjects providing they do not have to go into depth about them. They are the dilettantes of the numerology system itself, many of them professing interest and enthusiasm, which die away after the first few lessons.

Pleasantness. This is one of the major assets of number 4: he can adroitly reverse an unpleasant situation simply by showing his own charming personality. It is always difficult to pin the blame for anything on number 4. The quick mental agility rises to all such situations, throws in a few items of reason and defeats the opposition. The typical number 4 can be an excellent lawyer and has been known to get a client off even when he appeared to be guilty, so great is his plausibility.

Within number 4 are many people who are capable of being geniuses or rogues, but the rogues are never of the violent type, generally working confidence deals with great panache and never being really disliked by anyone. Their best day is Wednesday, and the agate is often used as their amulet. Mercury is of course a liquid metal and cannot be used as a jewelry setting, so many number 4s use silver, chromium or platinum. The best days of the month are the 4th, 13th, 22nd and 31st, which reduce to the simple number of 4.

5

The attributes of 5 are:

Ambition and Aspiration. These are needed to fulfill the expanding influences of the ruling planet of Jupiter, but few people under number 5 can fully succeed in ambitions and aspirations without the yeast of other attributes.

Affection. The two-way purpose of affection, given out by number 5 and received, is as essential to their well-being as breathing.

Enthusiasm. Number 5 is a natural optimist but applies quickness of mind to assessing situations, not always considering timing and logic as also essential. His enthusiasm for any project leads

to success mostly because of what is called luck but is really the completely benevolent influences of the excellent planet Jupiter, which seems to spread a protecting cloak over number 5. It generates enough enthusiastic interest for number 5 to work with.

Freedom. Because of the need to feel that he can expand in whatever way he chooses, number 5 also has respect for freedom. He demands it for himself and will fight passionately for any cause that arouses his enthusiasm, leading to the freedom of others.

Independence. Although the expanding pattern of number 5 brings him into contact with many people, he retains the ideal of being an individual, independent in thought, deed and action. This is often only a dream in his mind, but believing he is indeed truly independent serves as a catalyst to his energetic mind. Destroy the illusion of independence and number 5 will lose many of his other attributes, such as ambition and enthusiasm.

Sportsmanship. This is associated with the state of mind of number 5 rather than with an involvement with sport as an active component of life; he is not necessarily concerned with games. He is a good loser, rarely feeling malicious or vindictive when things go wrong, because the major attribute of optimism buoys up his hopes that tomorrow will be better than today. He can shrug off financial losses with the confidence that he can gain on the swings what he may have lost on the roundabouts. He has the same attitude toward emotional losses.

The best day for number 5 to start on new ventures is Thursday. His amulet is the carbuncle set in silver, although tin is traditionally the metal associated with number 5. Many people under the domination of number 5 have made fortunes in tin mines. The best dates of the month are the 5th, 10th, 15th, 20th, 23rd and 30th. In this set of fortunate numbers there is a movement away from the reduction of the numbers to the basic one of 5. This is another influence of Jupiter, which cannot bear to be restricted even in numerology: it is all-embracing in its applications. People under number 5 have a great degree of freedom, making it possible for them to adjust well to most circumstances. For this reason they are able to make the best of every day in the week. Jupiter is restricted only by its opposing number of seven under

the dominance of Jupiter's natural enemy, Saturn, the planet that is determined to cut down and prune, in direct opposition to all the beneficial forces of Jupiter. The highly evolved, spiritually inclined subjects of number 5 can always defeat the debilitating effect of Saturn and number 7.

6

In numerology, I divide number 6 into two parts just as I did with number 3. In number 6 we have two distinct parts known as Taurus-6 and Libra-6. Again the numerologist must be careful to make a distinction between these if he is to get an accurate idea of the characteristics of his client.

Let us take *Taurus-6* first.

Obstinacy. This is the dominant characteristic. There is something pedantic and lumbering about the Taurus-6 person, which often shows in his physical appearance, which may be a stocky figure with head set low on the shoulders, mounted on a short, thick neck. The ears are generally a means of identification, for they are inclined to be quite large and to protrude. Clark Gable was an example of a Taurus-6. His ears were a constant disturbance to film directors, who could otherwise present him in close-ups as a most handsome and glamorous actor. Taurus-6 can be so obstinate that reason will not affect him if he has made up his mind about a particular project. It is sometimes doubtful if obstinacy such as this should be classified as an "attribute," because it can actually be detrimental when carried to extremes, but it is a major characteristic of Taurus-6. Determination of purpose can be a virtue, but obstinacy when against the will of another person can have unusual repercussions. At its best, it can sometimes be seen as a patient oxlike acceptance of both the good and bad things of life.

Patience. Most Taurus-6 people are extremely patient with children.

Conservatism. Few Taurus-6 people enjoy change, even though it is sometimes pointed out as being for their own good. They have to discover this for themselves, preferring to live in surroundings they have enjoyed since childhood and refusing to accept changes either of financial circumstances or emotions or

even a chance to upgrade them into contemporary life. There is a tremendous involvement with things they have already tried and found satisfactory. Having found something that suits them, even in the matter of the way they dress, they can rarely think that there could be anything better. The pattern of life for Taurus-6 is always molded at the time of adolescence; as he is in youth so he will be in old age.

Acquisitiveness. Most Taurus-6 people are interested in making money. They enjoy making it purely for the sake of acquiring money. Stocks, bonds, money in the bank, represent substance, which they admire, and it can be the all-important form of security which they need to be happy. Having acquired money, they can rarely be encouraged to spend it on frivolous things. It is a true saying that "money makes money." It generally does when in the hands of the Taurus-6.

Pride. The Taurus-6 man enjoys taking pride in his achievements. Either he will state, "I am a self-made man," or he will take pride in inheriting money and land and then adding to the fortune. He also feels that others must work hard so that they can be in the same position that he is in—secure, solid and often regarded as a worthwhile citizen, respected if not always loved in the community in which he lives.

Reserve. A Taurus-6 can be a friend for life, but he chooses his friends carefully and rarely on a completely emotional basis. He has little patience with avant-garde types or people who are not prepared to work hard for their own form of security. Taurus-6 will spend money on the things which he has decided he likes. This can take him into the realms of the connoisseur; perhaps he will collect works of art or antiques. He will always try to get value for money even though, owing to the influence of the beauty-loving planet of Venus, under whose dominance he is, he may want his works of art to be things of beauty.

His best day is Friday, his amulet is the chrysolite, and his metal is copper, which is, of course, mined from the earth. Rarely is a Taurus-6 tycoon likely to have an oil well, but he is quite likely to be involved with instincts for mining, especially copper, or any other hard substance that comes from the earth itself. The best dates of the month are the 6th, 15th and 24th, and the best day is Friday.

In Libra-6 we have a totally different type of person. Perhaps the only link is that the Libra-6 shares an appreciation with Taurus-6 of things of beauty. But while Taurus-6 has a dual purpose in acquiring treasures, enjoying those that he is certain have a financial value that can be accounted and can justify the acquisition, the Libra-6 enjoys beauty for its own sake and is not much concerned with financial values. Libra-6 also enjoys a higher emotional status throughout his life, demanding beauty in his love affairs even if they prove to be expensive and a drain on his finances.

The main characteristics are:

Amorousness. Libra-6 seems to need the influence of many love affairs to be happy and to fulfill his own potentials. If he cannot find love on a marital basis, which is the best form for him, he will look for it through numerous affairs, always seeking for his ideal in beauty. The females of Libra-6 are of the love-goddess type, which Hollywood seems to claim for its own. They are rarely able to love one man for long and go through many marriages, always seeking their ideal mate. The frustrations of the search can have devastating effects, more so on the female than on the male. Love becomes the dominating purpose of life, and without it there can come the point of realization that a life without love is not worth living. Many famous Hollywood stars dominated by Libra-6 have resolved this in such tragic ways as suicide at the height of a successful professional life.

Egotism. There is a selfish aspect about all Libra-6 types, but it should not be considered as detrimental to them. So many are truly beautiful people. If they are vain it is with justification. They like their beauty and gracious manners to be appreciated. If there is no one to appreciate them, Libra-6s resort to admiring themselves. It is not a vice to start love oneself; doing so can help make one more appreciative of beauty in others.

Good Temper. Rarely can Libra-6s be provoked to anger unless their sense of justice is at stake. Then they will make a mild effort to attain a balance, relying more on reason than any flareup of temper.

Imagination. No one can channel the attribute of imagination into creative areas more than Libra-6. As lovers of beauty they can also create beauty themselves, in the realms of hairdressing, in

art, interior decorating and in dress design. They can rarely exist without creating something, even if it is only an aura of gracious living in their own home.

Sympathy. Few Libra-6 are practical enough to offer advice which when taken offers instant results. They are always capable of listening to tales of woe from other people and are better as sympathizers than advisers. Their own calm nature is often sufficient to cheer up their companions. A problem might not have been solved, but a sympathetic ear at the right time can work wonders. Libra-6 will always find time to be sympathetic but is rarely sentimental, again relying on reason to make an impact on another person's mind.

Sensitiveness. Never capable of hurting anyone except themselves, the Libra-6s have a degree of sensitivity that makes them vulnerable in all aspects of their life. Criticism of their work unless given tactfully can throw them into depression. They are intensely sensitive to other people's demands for affection. The sensitivity of the Libra-6s can be the Achilles' heel of their whole makeup; just as an exotic flower will bruise easily if mishandled, so Libra-6s must be treated with care. The rough elements of life in the raw are not for them. Brutality, violence and crime even when read about or experienced indirectly are completely abhorrent to their ideas of life and can result in forms of physical sickness.

Friday is the best day for Libra-6 people, and their amulet is part of their favorite color of blue—the lapis lazuli. Most precious metals appeal to them. Their best days of the month are the 6th, 15th, 24th. If they have a personal involvement with members of Aries-3, the 30th can be an important date for them.

7

The attributes are:

Authority. This is the major characteristic of number 7, who loves to be in a position to command, to expound his theories. He delights in being an authority. It takes number-7 people a long time to get to this position, but they have dogged determination

and great executive ability, which they use as stepping stones to success.

Reliability. No one thrives more or desires more than number 7 to have a reputation of reliability. It is more than the need to be wanted and can often fulfill the highest demands of others upon his emotional as well as professional life. It is yet another stepping stone on his way up to positions of authority. He has a compulsion to gain the confidence of others by his reputation of being reliable.

Seriousness. Number 7 takes everything seriously, especially life, which he rarely feels is a laughing matter. The physical contours of number-7 types show a serious countenance, which can often seem hard and unrelenting, with a craggy chin, ready to meet the blows he expects the world to deal out. Deep-set eyes, generally of periwinkle blue, give him a far-seeing look but reflect little warmth and humor. From number-7 types we get what is commonly called the "saturnine" look which is unmistakable. He does have a sense of humor but it is rarely spontaneous and he is more inclined to see a joke several hours after he has heard it.

Methodicalness. Number 7 takes no action without thought, and he always has a specific way of doing anything. The number 7 type has to be sure that it is the right way. He cannot afford to make mistakes, so methodicalness is essential in all his plans. The hasty action is far removed from his makeup, and there is justification in believing that number 7 may miss many opportunities by being unable to act spontaneously. He does not fall in love lightly, and matrimonial arrangements generally have a double meaning for him. He is quite likely to marry the boss's daughter, be dutiful to her and utterly reliable as a husband, but there is often an ulterior motive. He is alert to see the advantages of such a marriage, which may be helpful in more ways than the accepted romantic ones.

Honor. Number 7 places honor high on his list of virtues. His own life is generally impeccable, he can be a paragon of respectability, and he expects people around him to have the same high ideals. If others contribute to his downfall and his honor is at stake, he is virtually destroyed. This often accounts for cases of suicide when the world cannot pinpoint a reason for it.

Thriftiness. Undoubtedly there are some number-7 people who can

carry thriftiness to extremes. To a number 7 money represents not only security but the means to attain a major ambition, which is to be in a position of power where his authority holds sway. Many number-7 types have deprived periods in youth, when they are forced to pinch and save. This becomes a habit that they are afraid to let go of, even when they improve the situation by their own efforts. They are like squirrels who always store food for the proverbial rainy day. When the rainy day comes, they are reluctant to spend much of their hard-earned money. They are rarely to be found in bankruptcy courts unless in their youth they were involved with strong partners who led them astray, but this is the exception to the rule. The number-7 types are discriminating with their associates throughout their lives. They can live to be very old, and the prudence they are famous for is a constant factor all their life.

Gray is the color associated with number 7s, who are never flamboyant in any way. Their best day is Saturday, the day of their planet, Saturn. Their amulet is the sapphire. They are inclined to appreciate silver as a precious metal, but they also have a numerical involvement with lead. Many number-7 people are in the undertaking business, where lead is used for caskets! Their most favorable days are the 7th, 16th and 25th.

8

The attributes of 8 are:

Scientific Outlook. Under the influence of Uranus, which influences them to have inquiring minds, many number 8s today are engaged in scientific and inventive pursuits as a means of earning a living. Number 8 is rarely content to be an amateur in anything he undertakes. Many of today's astronauts are dominated by the number 8.

Originality. This is linked with the foregoing but can also manifest itself in various art forms and in unusual concepts of music, particularly percussion music. Number 8 is not content to conform; he must always look for new ways to express himself.

Tolerance. Because he is likely to have offbeat ideas that the world

is not going to understand, number 8 has to learn to be tolerant of other people's ideas. He is always anxious to be in any intellectual society where a rapid interchange of ideas takes place. He does not desire to enforce his own originality and will not have other ideas forced upon him, but he will always listen to anything that has an unusual angle to it.

Truthfulness. His ideas of truth can be quite drastic, believing in it with the fervor of a religious fanatic. After all, he is involved in seeking truth by reason of his own craving to explore the unknown, to seek a pathway through the stars in space and generally to know what life is all about. Only by accepting truth as a basic need in his own life can he hope to get others to see the truth in his inventions and in himself.

Perseverance. Number 8 is often the number for dedicated people who are innovators of ideas that others will in time follow. Once an idea is born, he will persevere to see it grow but may not live long enough to enjoy the fruits of his pioneer labors.

Compassion. No proselyte of new ideas can ever have a completely trouble-free life, and this is true of the number-8 types. His own setbacks, his own approach to the difficulties that he knows must follow, every nucleus of an idea, make him one of the most compassionate of men, with a great love for humanity. Most of his work at least starts with an idea that others may in time make use of to their greater benefit.

The next twenty years will see many number-8 people reaching their top form as ideas that were born years ago reach maturity. This will occur when the present Piscean Age moves into the Aquarian Age. The present stream of startling scientific discoveries, such as medical transplants, are dramatic enough. Yet in addition there is a constant stream of inventions to make living much more easy and afford more time for leisure. We are just beginning to get an inkling of what life will be like as we move from the atomic age to the age of space travel. The world is now ready for number-8 people.

Their color is the azure of the limitless skies, their best day is Saturday, and their amulet is the mysterious one of amber, a living relic from the past. The metals associated with number-8 types are all those that are electroplated, as bright and shining as the future

seems for number-8 people. Their best days of the month are the 8th, 17th and 26th.

9

The attributes are:

Spirituality. Dominated by Neptune, many number-9 people can be led into realms of spirituality ranging from a fervent involvement with orthodox religion to the treacherous depths of the many offbeat religions that seem to be rearing their heads at the present time. However, the number-9 person is sincere in his approach to spirituality, ardently desiring to find an inner peace, and to him this end justifies any means. He may have to go through many forms of religion in his lifetime, starting with the orthodox, then rejecting it. Through traveling many paths, he will progress, even if he is sometimes termed "kookie" in his outlook on the virtues of striving to lead a spiritualistic life rather than a materialistic one. Many great Indian mystics and gurus, the teaching prophets, are to be found under number-9 influences.

Retirement. A large number of 9 people are to be found in religious retreats, and they often have a desire to reject the world even in its most ordinary aspects. Number-9 types need to have periods when they can be quite alone. They may not understand the word "meditation," but they are aware that they need time to recharge their spiritual batteries to face the world with all its tensions.

Self-Sacrifice. This is linked with the desire to find a satisfactory form of life in which spiritual contentment is the result. Self-sacrifice is often the most difficult thing for the individual to become reconciled to, for it is not always a virtue. Many women have devoted their lives to looking after an elderly parent, sacrificing a man who was in love with them and the opportunity to be a wife and mother. The degree of rightness of the sacrifice can be known only in the conscience of the person offering self-sacrifice. Who can say whether the devoted attentions of a daughter to a parent are justified if her rejection of the love of

a man impedes his progress? He might have become a better man if he had enjoyed her love. Self-sacrifice has its place in all civilizations but is often distorted by a strange type of egotism, a determination not to be expendable.

Optimism. Although dedicated to the idea of a spiritual life, few number-9 types are negative in thinking. They have to be firmly convinced in their mind that what they are seeking is likely to be found when they become capable of great efforts. They have a sincere desire to relate man, the microcosm, the small personal world, with the godhead, the macrocosm, the larger world of the universe.

Hospitality. If you need to be made to feel welcome, then number-9 can do this in no uncertain manner, from social entertaining to communal hospitality such as once was offered by the great religious organizations of the world and today is offered by such as the Diggers of San Francisco. The idea of the Diggers actually started several hundred years ago in the county of Dorset in England, when a group of laymen had the idea of communal living without the seclusion of monastic environment. They renounced the idea of using money and believed in sharing their worldly possessions not only with members of the village but with itinerant strangers. There is a touch of the "all men are my brothers" in this philosophy although it has been distorted by some bad press. Hospitality is always present in the number-9 types. Whether it is understood by others is not their concern; they are content to act as they feel and are compelled by inner forces.

For several hundred years now, most of the world has been concerned with its material advantages, and spiritual forces have been relegated to second place. Number-9 people together with number 8, who supply material inventions, are likely to be dominating the scene in the next twenty years. Many new religious groups are already springing up, and the impact of Eastern religions, which may finally be integrated with Western religions, is notable. We may be amused today at the idea that an Indian mystic would speak at Madison Square Garden. The truth is that he is part of a great movement that will sweep through the world. Man cannot afford to neglect the opportunity to understand new ways of thought. We may see spiritual forces as being part of a

new form of progress that man must make if he is to survive, but we should also remember that the Pythagorean Brotherhood was a very similar movement. We may just be living in time to see the full turn of the wheel of life.

The color associated with number 9 is lavender ranging to royal purple. The best day of the week is Thursday. There is no specific amulet for number nine, probably because the high degree of spiritual forces transcends the need for anything so material as even an amulet. Number 9s can carry their own protective forces within themselves, but if an amulet is chosen it is likely to be most effective if it is of ivory. Platinum is the best precious metal. The best dates of the month are the 9th, 18th and the 27th and the best day is Thursday.

8

Are You a Gambling Type?

JUST AS some persons have green fingers and can put a seed or a half-dead plant in the ground and know it will survive, so some are lucky in gambling, which is of course totally concerned with numbers. Gambling luck has nothing to do with being provided with an excellent "sure to win" system; it revolves around the placement of the planets and how their numbers affect you by their unseen influences at a specific time. The unfortunate thing about gambling is that it can become as compulsive as drug taking. If many of the people who gamble had the wisdom of numerology, they would know they could never win anything. A constant flow of so-called bad luck is never sufficient to teach them that they may not be a gambling type any more than they may be a gardener. Some people are born to earn money in the hardest possible manner, by endeavor, and are not born to have "gambler's luck." Others get money fairly easily by inheritance. It is not a mistake to say that money begets money. The millionaire who gambles nonchalantly often wins simply because he is in a cycle of life with a number associated with money. The gambler who is desperate and in need of finances rarely wins, because the numbers associated with his birthdate give him the characteristics of a loser more often than not. Any system of "lucky" numbers involved in gambling must be heightened by the forces of your destiny number. By now, if you have checked the numbers of your birthdate, you

should be able to decide whether you are likely to be fortunate in gambling or a persistent loser.

For some, the fairy gold will always be there even if it becomes a theme for "easy come, easy go," but there may be a reason in your life to obtain more than the things which money brings. Yet money is a factor in this materialistic world which cannot be ignored; it may even buy health when it can provide better amenities when one is sick. We all have a certain amount of "money luck" in our destinies. It is the way this luck comes about that is interesting to study. Are you a person who can rely on speculation? Are you inheritance-prone? Are you professionally equipped to earn money? Do you make the most of your opportunities, or are you resigned to living on a shoestring? Most of the people who consult me about numerology are concerned with two things—their finances and their love life. It seems that money and love with the addition of sex makes the world go round.

The desire to get both money and love by the easiest possible method is a constant factor but there is no shortcut to either. Numbers will reveal all things and are concerned with truth. It is difficult to tell a person with a desire to gamble that he will never be successful because of the influences of the planets. It is easy to foresee the days when he is more likely to be successful than on others, and so the element of chance, the dominant force of gambling, can be reduced. A time element is always involved, and the avid gambler is noticeably impatient. He can rarely wait for his special day to come up even though he may have a list of these days given to him. He wants "instant money luck," just as some people think that "instant happiness" is as easy to obtain as instant coffee.

Success in all things has to be worked for, and money and love are not excluded. In games of chance the numbers that will turn up most often to benefit a person are 3, 4, 6, 7, 17, 19 and 21. It is not wise to overrate the gambling luck of 3 and 7 although many gamblers insist on betting on these. They are lucky only if they occur in your birthdate.

As a rough guide, certain days in any month are better for gambling than others; notably the 19th day of the 6th month (June) has a definite fortune by money connection. This would be specially fortunate to have as a birthdate, reducing the danger of losses

by gambling. The chances are that people born on this date have an innate instinct for gambling and are the ones who will turn it into success. 6 is a number associated with happiness, and 19 when reduced to 1 is the strong number of the life force, identified with the sun, the source of all energy. Money for the person born on this date will play an all-important part in his life and become his own source of energy. I enjoy gambling myself, and my personal number is 6, but I am a "take no chance" type of gambler. I indulge only when I know the time is right, and so I have earned a reputation for being lucky. I prefer to think that my gambling luck is linked with the good management of being able to understand the influence of numbers. To gamble as I do involves discipline because I enjoy a game of cards for its own sake. I also enjoy the thrill associated with betting, but nothing would persuade me to gamble on my "dark days." Because of this, I can also earn the reputation of being "antisocial" when I refuse to play bridge and blackjack with friends. In short, I have few sporting instincts; when I play at any game of chance I play to win, feeling that there are better things to do than just to indulge in a constant series of card games merely to make a foursome or to amuse others. It is a selfish form of gambling, but it fits into the numerical pattern of my life. On the 19th of June five years ago I went through the entire card at a race and won on every race. I knew the time was right and indulged far beyond my usual two-dollar bet. The reputation for being "lucky" was of course heightened by this. There were frequent invitations to attend races with friends, who saw me at the time as a mascot who might also bring them luck. There is a time to gamble and a time to forget it. To forget it is easy only when you have a mass of other things going for you in life and when gambling is not an all-absorbing passion for you.

Many people who are far from being gamble-minded will instinctively bet on their own birthdates and need not be surprised when they win, for the birthdate as we have seen is an important factor. The 19th day of the 3rd, 4th, 6th and 7th month can be lucky for those born on these dates and can be used with some success as part of their personal gambling technique.

Betting on horses and dogs can be the most hazardous form of gambling for in this there are the factors of the animal itself, the jockey and the owners. To be completely successful one would

have to do many calculations, taking in the birthdate of all the factors concerned and assessing them against the rest of the field. This massive form of calculation can pay dividends if the information is accurately received and there is enough time to make the calculations. Gambling is a strange thing in itself; there are the people who simply enjoy a flutter and do not really care about the results. There are others who make gambling into a vocation and go to endless trouble of studying forms or systems based on numbers. There are still others who think that gambling is merely another device of the devil to trap victims. Your birthdate will decide under which category you fall, and it is wise to remember this. If you are not fated either to enjoy gambling or to be a gambler, count your blessings, for they will surely manifest themselves as you study your own numbers. What can be one person's lucky number will certainly not apply to another.

It is no coincidence that certain numbers occur and recur in the life of people who may never have heard of numerology. Even sceptics have been known to use certain favorite numbers from time to time. When breaking down birthdate numbers the student should advise his clients to notice when these numbers crop up in their lives and to keep a notebook to record the events that happen connected with such numbers. From the notebook it is possible to find that a pattern may be recurring in which certain numbers are concerned with favorable events. The art is to use the climax of the pattern and to anticipate it.

The use of the group number that occurs in the birthdate of all those starting with the "19" prefix of the century gives definite characteristics to whole groups of people. Every generation and century has a different form of group fortune and experiences. Those born in the 1900s are more inclined to accept general opinion than those born in the 1800s. In 1800 the group fortune was under the influence of the moon, so many people had more imagination than those of today.

19 being a solar number has the sun-Leo vibrations. Many of the drawbacks are felt by people today—noticeably a lack of imagination and a need to be told what to do rather than to be able to work things out for themselves. It is the age of people going back to the herd instinct, being packed into large cities rather than having the courage and imagination to trek out for themselves as the pioneers of the nineteenth century did. We see the influences

of being told what to do cropping up in many countries of the world where there are dictatorships. We find it also in the more democratic world which relies on its "experts" in so many fields to dictate people's lives in a less direct way.

The experts dominate the entire field of man's thinking today, leaving him little chance to be a do-it-himself type. Madison Avenue techniques of advertising, by which the experts aim at persuading and telling masses of people what to buy, are a classic example of this. The medical profession is involved with experts in its own particular field. The individual country-doctor type who could bring a baby into the world, attend an accident case and provide pink medicine for simple ailments is a thing of the past. The expert tells people what to do about their health. A mass of religions have cropped up with their own churches in which the particular religious expert extols how man must look after his soul. There are experts of war and even a few who are concerned with peace.

The only realm left in which man can be an individual and know that he is a unit that is part of the whole is entered when he begins to investigate himself and seek to understand that he still has individual characteristics.

Despite the group instinct of being part of a herd, there is increasing evidence that since the halfway mark of the twentieth century, there are groups of people who are realizing the need to reassert their individuality. They start first by outwardly trying to assert their right to be individuals by affecting different hair styles and outrageous nonconformist clothing. Then they realize that this is only a surface effort, and at this point they begin to search for their identity by moving into the intangible realms. They experiment with drugs and pursue new religious forms; but they feel a sense of failure even with these, and they are finally reduced to getting down to terms with themselves. We see evidence that more and more people are finding the answer to the pathetic cry of "What am I?" They then reach the stage of relating back to the Pythagorean Brotherhood as they see themselves again as a single unit needing to relate to the greater whole of the universe. A shortcut to understanding oneself can often be found in astrology and numerology.

We are now in the age in which the computer plays a subtle part in everyday life—a part that is not always fully comprehended by the individual. The computer also works with numbers to give

man another means of impersonal identification beyond his name. There is scarcely a piece of paper coming from banks, government offices or business houses which today does not have a number on it. It is a drastic swing of the pendulum from the Pythagorean days, when "all things had numbers." The newly born baby comes into the world with a series of numbers: his birthdate is attached to him before he is given a name. He matures to a world in which numbers are going to play a vital part. At various stages of his growth more and more numbers are given to him—his Social Security number, for example. He is forever involved with figures. When he dies, the dates of his birth and death will probably be inscribed on his tombstone.

He can be certain that at every phase of his life someone has got his number. So he may as well be sufficiently "with it" to begin to understand a few things about numbers himself. By understanding the special numbers starting with his birthdate, he may be able to defeat the zombifying effect of the computer age, which thrives on a never ceasing flow of numbers.

9

The Destiny of Numbers

TIME HAS a relationship semantically with tide; the two words come from the same root. There is also an association with the Anglo-Saxon word "tima," meaning "season." In both astrology and numerology we are concerned with time. *When* you do something is often more important than *how* you do it. The numerologist sees time as composed of numbers, the four seasons, the number of minutes in an hour, the number of hours in a day, of days in the week, of months in the year. It is the vibrations of time which the numerologists must be concerned with understanding. The planets take a certain time to make their orbits (all things are comprised of numbers, as we are aware by now). As the planets make their orbit they also form orderly patterns that never vary, and each pattern sets up its own series of vibrations, rather like the effect of throwing a pebble into water: circles of water spread out as far as they can go; they pulsate, reach a climax and then die away. You obtain your life-cycle number from your name and you should always use the name by which you are commonly known, so that if you are christened Elizabeth but are always called Liz, then take the abbreviation to find the life-cycle number. Your life-cycle number can be changed often to advantage.

Many film stars have been successful after changing their names, such as Doris Day, who was christened Doris Kappelhoff. Personality and character can be discerned within the name, but it is very likely that a girl called Betty Bloggs might find that by changing

her name she could also take on a new personality rather in the way one of the modern wigs can completely change a person's looks.

The years of destiny are concerned with time and are irrevocable. These are based on reducing the birthdate to numbers, and it is these years of destiny that are connected to vibrations that will always dominate your life. You can change your name and in so doing change your personality, but the points of destiny cannot be changed, being like milestones in your life. By numerology you can learn to read these milestones by finding out your own number of destiny.

1

People of number 1 are destined—through dedication, patience and never ending hard work—to attain their goals.

2

2 is the number for those destined to be compelled to enjoy life through personal happiness. They realize that love, friendship and all degrees of affection must be valued more than financial success. They are the types who can be happy in a cottage or small apartment, providing they have the security of love.

3

3 is the number for those destined to achieve success by their ability to be reconciled to accepting the good with the bad as a philosophy for living and yet remain cheerful and optimistic, never feeling that life has defeated them.

4

4 is the number of those who are determined to achieve whatever they set out to do but realize that patience may make them take the slow, laborious road. They are destined to seek security

but always by the slowest route. If it is financial security, then they will save even if it is only a few pennies at a time. They will rarely rush into promiscuous love affairs, preferring to wait for the security of what they consider "the real thing."

5

5 are the people who are destined always to seek for fame, and they use many active, adventurous ways to achieve this. They may not succeed, but they get as much of a thrill out of trying to achieve success as actually finding it. They are never bored with living.

6

6 is the number of those who must search for beauty in every sphere. If it is not there, they will attempt to create it themselves. Number 6 at this point of destiny can take a dismal apartment and by hard work and creative effort make it look as if an interior decorator has been commissioned to do it. They like to have beautiful people about them and are never content to appear to be poor. They will always make the best of conditions by improving them by artistic endeavor, and they delight in their chosen work.

7

Number 7 comprises the types who are compelled to use their high intellectual powers with great integrity, putting the results of their labors to the benefit of mankind rather than thinking that intellect has a commercial value.

8

8 is the number of those who are destined to be careful, using discipline in their own lives and discrimination in their friendships. They offer help and courage to all they meet, and their own ener-

getic work is an example to others, not only during their lifetime but after death.

9

9 is the number for those who are destined to seek perfection. So strong is this desire within them that they must look for it in everything, although sometimes they forget to look for it first within themselves. When they do, they are abler to be happy, for to seek perfection in an imperfect world can lead to frustrations. The seeker of perfection is fortunate when he realizes that true perfection is contained within the godhead. When he realizes this he becomes a person of great spiritual integrity.

Many people who become interested in numerology for the first time want to know their "lucky" numbers and are always disappointed when I tell them that I do not believe in "luck" anymore than I do in "coincidence." Luck plays no part in deciding which number is favorable or unfavorable to you; it is the vibrations of the numbers and their planets which influence your destiny.

The laws of the universe are related to action and reaction; nothing is left to chance or Lady Luck. There is a definite plan in your own life and all forms of life around you. The guiding lights of your own life are your life-cycle number and your destiny number. As in music, once a basic theme is composed, there can be variations on the theme. Your variations come from the people you meet—those who are harmonious and therefore compatible and those who are not. If you are one of the most fortunate people in the world your life-cycle number and your destiny number will coincide. If you must use the word "luck," remember that it is a matter of opinion. Whenever you feel there is a favorable element of chance in your life, such as through betting, then use the reduced number of the digits that appears in your life-cycle number of your name, and you stand a good chance of being successful. Keep a record of how many times you use this, and you will find that you come out with a credit on your side. If you are dissatisfied with your results, then consider changing part of your name in order to obtain the right vibrations, but begin by studying yourself first. How do you relate to other people, and how do your find-

ings compare to how you would like to relate to them? Is your love life satisfactory or do you feel that perhaps the name of Cecil does not fit with your inner desires of being a great lover? Do you handle money well even though your name is Bill? If you find dissatisfaction in your name, then do not hesitate to change it but not without thought and perhaps consulting a numerologist for help. It is amazing how a person can grow into a new personality simply by changing his name, but remember that the number of your birth-date is indeed irrevocable, your first milestone.

Once you have obtained the right vibrations of your life-cycle number and your personality, then use the number as much as possible in your everyday life. If you are able to keep a record of events in your life you will be surprised to find how often the favorable numbers crop up. This is not coincidence, and nothing is too trivial to be considered, whether it is the number of the house in which you live or even your telephone number. When I came to America I needed most of all to feel secure. My first telephone number in my own house added up to 4, a stable number of responsibility and security. The telephone became my link with a world that provided stability by way of work in Hollywood, and so I began to know security. After that, nothing could stop me from being successful, because I had built up my confidence again. I had put myself into a cycle where the vibrations of destiny and life could pulsate rhythmically with my environment and all the small, seemingly trivial things that are part of life. Harmony was established like a symphony played by a well-rehearsed orchestra with all the instruments determined not to be discordant. Life in my first American home was a pleasurable, exciting adventure, allowing me to follow an easier way to fulfill the potentials indicated in my number of destiny.

Although all numbers of more than one digit can be totaled and then reduced to a single numeral there are the numbers beyond 10 that have vibrations of their own, as we saw when discussing the tarot card numbers. Although the first principle in numerology is to reduce to the single numeral, the advanced student should also be able to understand the meaning of the higher, nonreduced numbers. Although they do not have the same lasting affect as your powerful destiny and life-cycle numbers, they can crop up in a rhythm of their own in day-to-day affairs. Commonly they can appear effective for about seven years and then disappear.

The secret is to understand these numbers and use them when they are reaching a climax and vibrating well in relation to your own life-cycle and destiny numbers.

A few of the numbers that from my own researches have proved to occur frequently in other peoples lives are:

11

If your life-cycle number obtained by your name is reduced to 2, then number 11 will appear as a warning of hidden danger. The danger will vary of course and does not always mean a tremendously drastic event, but it is safe to say that 11 for number 2 people can spell trouble. An example is when problems crop up after seemingly foolproof plans have been made. It is the number of the unexpected happening.

12

If your life-cycle number is reduced to 3, you should take particular notice when 12 crops up. Its vibrations indicate that you can be misguided by someone else because of your own naïve approach to them or to circumstances more within their control than yours. You are made vulnerable by your associates.

17

The vibration of number 17 is associated with those whose life cycle number is 4 or 8, when 17 will strongly influence them in all business matters, generally leading to financial profit. For the material-minded, it is a powerful influence.

19

To those whose life-cycle number is 1, 19 vibrates for a generally happy atmosphere especially when the number-1 person has given birth to an idea, followed by decisive action. Many people

are thinkers, but they are not always capable of making an action express the thought, so they become dreamers, missing many opportunities. Number 19 helps to make a link between the thinkers and the dreamers. By its strong vibrations it can catapult them into action.

22

The influence of number 22 is strongest for those whose life cycle number is 4. It has within it some elements of treachery, causing impulsive action without thought and so leading to imperfect judgment. Few people can go through life without making mistakes; the art is to try not to make the same mistake twice or to deceive yourself by false optimism without considering facts.

23

Number 23 relates to those whose life cycle is 5. It is not a happy number for anyone who is weak and not trying to live up to his potential. It can influence and weaken the moral structure of the people it affects.

34

Vibrates strongly to those whose life-cycle number is 7. If it crops up regularly it represents the need for extreme caution in all matters. It can be counteracted by taking more time for thought before action, but if it is brought into the life of number 7 by associates it can show its worst effects. It often takes a great deal of time afterwards for number 7 to sort out its own affairs and become conscious of the need for caution when it occurs again.

38

To those whose life-cycle number is 2, 38 is a very active number whose vibrations can lead to actual physical danger. It is associated with nervousness and the instability resulting from it.

46

Number 46 vibrates well for those whose life-cycle number is 1, to whom it can bring a great deal of success if number 1 can survive and plan against obstacles. Success will never come through the vibrations of this number without bringing headaches and problems as part of the price.

53

The influence of number 53 is especially felt by those whose life-cycle number is 8. It can imbue them with bravery and bring a great deal of public esteem. It is frequently felt by successful politicians and professional soldiers.

59

Number 59 makes its influence felt on those whose life-cycle number is 5, to whom it offers a cloak of protection, often from their own foolishness. The unsuccessful attempts at suicide generally have this number. It protects number 5 from suffering from physical harm either by their own actions or those of others.

60

The vibrations of 60 are strong for those whose life-cycle number is 6 and is a happy, cheerful number, bringing its people long periods of good health. Its results are more intangible than merely bestowing material wealth, but good health in itself can lead to a person's achieving material things and living long enough to enjoy them.

63

Number 63 vibrates to those whose life-cycle number is 9 and relates to the need of not wasting time or energy on pie-in-the-sky

dreams. This can be the number that influences fantasies that can be creative, such as in art and writing, but it can also lead to illusions and delusions when associated with religion. It has an hallucinatory vibration and often occurs in the lives of drug addicts.

Every number in your life has a meaning. Every number has its own vibration. If you can tune in to these vibrations at the right time, you can use them to increase your understanding and your control of circumstances and conditions, enabling you to fulfill your own destiny. Know your numbers and you will learn to know yourself. The same theory applies to knowing the numbers of people who come into your life. If the numbers of your friends are harmonious with your own vibrations, you may find that they will not be fair-weather friends.

10

Compatibility of Planets, Linking Certain Numbers to Provide a Greater Power

WE HAVE seen that numbers have a planetary rulership, but there are four exceptions: the cipher 0 and 9, 10 and 20. 10 and 20 we regard as essentially the numbers associated with *karma*, the law of cause and effect in your life. They can receive vibrations through any of the planets—especially the planet that is ascending at the exact time of your birth. The cipher 0 is a qualifying factor working on the mentality of the individual in its own peculiar ways. It works for all and with all, free-wheeling its way through our lives, never able to be harnessed. It can be likened to the mysterious forces of extrasensory perception, the sixth sense that takes a person beyond logic and into the strange realms of intuition. So far extrasensory perception has itself never been able to be harnessed; it is a spontaneous thing that must work freely just as the cipher 0 or the fool in the tarot must do.

With 1 in front of it, the cipher becomes the wheel of fortune, and so some people, mistakenly in my own opinion, associate it with the planetary influence of Jupiter, the planet of expansion. I disagree with this, for although Jupiter is indeed mainly a beneficial planet, its expansive qualities do not always bring good fortune. A person, for instance, who astrologically moves into a Jupiterian cycle after a Saturnine one, may in fact have had several years of constant illness. Even when Jupiter begins to influence them, if the lessons of Saturn and the illnesses have not been learned, the expansion qualities of Jupiter will serve only to in-

crease the illness. Expansion can be for all things. We should not be deluded into thinking that Jupiter is indeed the planet directly influencing the wheel of fortune and bringing nothing but prosperity. It is much safer for the numerologist to accept that 10 and 20 are the high *karmic* numbers rather than to qualify them with any other planet.

Work on the premise that the *karmic* 10 will bring expansion in all its forms while the *karmic* 20 may provide enough inspiration for a person to have the chance to acquire the success that in some past life escaped him. People with the sun or moon in Sagittarius or Pisces seem able to get the most benefit out of the *karmic* 10, for they are people who have gone through many incarnations and are spiritually evolved enough to understand the laws of action and reaction. The *karmic* 20 is an important number for those with the sun or moon in Gemini, Libra and Aquarius. All are air signs and so are associated with the intellect. The ancient name for the *karmic* number 20 is "The Root of the Powers of the Air." 9 has no ruling planet that is yet known, although I am convinced that the Pythagoreans might have known of planets that we have yet to rediscover. This *karmic* number rules a peculiar force that occultists call the astral fluid. Just as the body has its own bloodstream, so the astral body has its own lifeblood. It draws its strength from all the planetary vibrations just as blood is pumped through the central organ of the heart. Occultists see the astral fluid as the spark of life, itself motivating the soul. The great psychologist Sigmund Freud did pioneer work in his own field, but it was his contemporary Jung who was the first to realize that the physical body was not all that man had working for him. He knew that when a person is asleep, he still has forces at work. If the vibrations in his own body are harmonious, they can be linked with the astral body for added harmony. There are people in the world who can use the astral body during the hours of sleep, being able to release the spirit to make its own flights on the astral plane and bring back knowledge that can be remembered and used. Many of the greatest mediums of the world have this ability. They can become released from the confinement of self and their own personality to become free spirits. Some mediums have been known to bring back information that the astral body has collected. On being checked out by specialists in fields that the medium would never of her own natural life be able to reach, the information has

been found to be correct. Parapsychologists and scientists are doing a tremendous amount of research into the field of the astral body. Research is based on the idea that there are two divisions in the mind of man and that he is formed^a with two distinct brains. One he uses by day and the other by night, and this latter brain never sleeps until death. It is the function of the night brain that is the target for research workers, for within it lies the mysteries of the subconscious. Psychologists now accept that the second brain is as much a part of a person as the one which reacts much more dramatically to the awareness of the day. The second brain, when fully understood, can become helpful in discovering the true motivations of man.

The *karmic* 9 should be considered as a mystical number concerned with spiritual development.

It took many years for the medical profession to accept that blood was constantly being pumped through the body, and the discovery of the circulatory system became a major breakthrough in the history of medicine. When more is known about the astral fluid around the astral body, this, too, will be a revolutionary breakthrough and perhaps the link needed for the marriage of occultism and science. Even at this stage of early investigation, the numerologist can be sure of one thing: The men who finally discover the secret to the mysteries of the astral fluid will have number 9 dominating in their lives. The *karmic* number 9 is always the key to many doors. By now the numerologist should begin to see clearly that no subject can be fully understood if it is isolated.

As experiences in living are an interlocking chain of events, so experiments in numerology must inevitably lead to an acquaintance with astrology, metaphysics and psychology. Whether the student is content to give a glance in these directions or to extend his activities will significantly be decided by how the *karmic* numbers appear in his life cycle as much as by his will to decide.

Let us take a brief lesson in studying numerology in association with astrology, regarding astrology as another aid to understanding the makeup of a client. The planet Mercury rules 1, 6 and 13. We already know that 1 is a powerful and significant number, but for those born with the sun or moon in Gemini or Virgo, its forces become intensified. For those who have the sun or moon in Virgo, 13 is especially important. People in the 1, 6 and 13 groups will find compatibility with one another.

The moon rules number 2 and increases in importance to those who have the sun or moon in Cancer. Sometimes it is difficult to understand that number 7, which is called the "Chariot of the Sun," is also ruled by the moon, but remember that the moon carries the light of the sun at night and reflects it on earth.

So we find that number 7 is fortunate for those who have the sun or moon in Cancer but is equally beneficial for those who have the sun or moon in Leo.

Number 12 has the romantic name of "Spirit of the Mighty Waters," being associated with the fluctuating tides, and so it is moon-influenced. Because of the moodiness that occurs in a person who is under the dominance of the moon, in numerology we can never regard 12 as being generally fortunate. It is quite likely to be a troublemaker in the lives of those who have the sun or moon in Cancer or Aquarius.

In emotional affairs, the numerologist will have many examples that number 7 is not compatible with 2, which leads to many marital disasters.

The planet Venus rules numbers 2, 3 and 8. These numbers will always play an important part in the lives of those born with the sun or moon in Taurus or Libra. The zodiac water signs of Pisces, Cancer and Scorpio can often receive many unusual advantages from number 3, although it has strong qualities when it occurs in love affairs. It should be remembered that all the water signs have a high emotional content. There is almost unlimited choice in love affairs where 3 is concerned. It is highly compatible with 1, 5 and 8; and with its own types who also have a dominant 3. Basically the numerologist will find that 3 is at its best with people who offer a challenge to its own qualities and can even function on a high level with those who seem to be dynamically opposed to the ideas of 3.

In general, the numerologist will find that 3 has a seesaw quality about it. To marry in haste but have time to repent at leisure is often the fate of those who have 3 and the sun or moon in Taurus or Libra. Gregarious but not particularly discriminating in their love affairs, such types are not always willing to put themselves out to please their mate.

Number 8 shares its rulership with both Venus and Saturn and is important to those who have the sun or moon in Capricorn. To these types, importance does not of necessity bring major bene-

fits. If they have the sun in Capricorn they will need the moon in one of the Venus-influenced signs of Taurus or Libra (or vice versa), and they will have a greater chance of reaping rewards from number 8 rather than a series* of mixed blessings. Taureans, Librans and Capricorns supplement each other astrologically; each has something that the other needs to become a complete person. Many relationships between these signs are based on deep-root spiritual bonds, probably with *karmic* links rather than physical love.

If you have the sun or moon in Aries or Scorpio under the planetary rulership of Mars, number 4 will be a fortunate number for you, but its major benefits will be felt more by Aries than Scorpio. For those born with *both* the sun and moon in Scorpio, 4 becomes a number of fate rather than a fortunate one and number 16 will dominate in the life, which of course becomes 4 by 4. To a lesser extent, people with both the sun and moon in Aries are also affected by number 16 but never so dramatically as those who are double Scorpio. This sign always contains people whose lives seem to be one dramatic explosion after another, but it can be debilitated by a gentle placement of the moon to offset it.

When number 16 occurs in both parties of an Aries-Scorpio relationship, they live life as a perpetual battlefield. People under the domination of both 4 and 16 have figured in some of the most famous legal entanglements that have made judicial history. They have been dramatic, of long duration and involved with huge financial expense. Even when a verdict has been given, neither seems to have known who was the winner.

The Sun rules 11 and 19, both regarded as fine numbers for success, especially for those who have the Sun or Moon in Leo. August 11 and 19 are particularly good birthdates. Those born on these days have almost too many opportunities for success coming their way, but they need other good influences in order to help them to make decisions or to keep on one path without being diverted and thus losing some of their power.

The planet Jupiter is concerned mainly with number 14, bringing financial and emotional fortune to those with the sun or moon in Pisces or Sagittarius. The numerologist will always find that strong emotions are involved when 14 occurs, but he should be able to discern whether the emotions are allowed to show themselves or, because of other influences, are held back. In this case,

what could be the best influences of number 14 can become transferred to mysterious, hard-to-diagnose illnesses.

Jupiter at times cooperates well with types who have strong Moon influences and shares the rulership of number 18 with the moon. The expansiveness of Jupiter and the waywardness of the moon can cause many complex situations to appear in a person's life, and the numerologist should realize that Jupiter and the moon influences are worth a lot of his time and study. He can best begin to assess cases only after he has compiled a notebook of a few dozen clients in which Jupiter and moon influences can be contrasted and assessed. If any homework has to be done by the numerologist, then Jupiter and the moon influence—number 14 of Jupiter occurring with 18 of the moon—will provide him with great variety. The general trend is to find all characteristics exaggerated, with the benevolent effect of Jupiter debilitated by the vagaries of the moon. A person so affected can lose many opportunities for success and a harmonious life always being in conflict with associates.

The planet Saturn works with the numbers 15 and 21 with a special benevolence to people born with the sun or moon in Capricorn. Nothing about Saturn, however, is simple, and so we find that the good coming from number 15 is generally brought about by some evil act which in the course of time reverses itself to have a better effect than was originally thought to be possible. This can have a grinding down effect on the people who are subjected to it, and number 15 has to be treated with respect and the numerologist has to look toward the future, hoping to find the key to the ultimate benefits of number 15.

For people who have sun or moon in Capricorn, life must always be a series of jolts, which will force them to make changes. They are not predisposed to making changes of their own and need a catalyst to get them out of ruts. Sun-or-moon-in-Capricorn people seem to have a desire to suffer even to the point of martyrdom rather than consciously make changes.

Number 21 vibrates well with almost everyone but especially with the sun-or-moon-in-Capricorn people, helping to take a few of the rougher edges off the influences of 15.

Saturn is often a much maligned planet; its malevolent effects are so emphasized that it is feared as a tyrant and taskmaster. I prefer to estimate it as a great teaching planet. Some of the finest

teachers in the world are not always the most beloved or understood by their pupils at the time when they are being taught, but the firm disciplined teacher can have lasting effects on his pupils. So it is with Saturn, for those who learn from his lessons, of adversary, the planet's malevolent tactics can be changed to benevolent influences.

The planet Uranus governs number 17 but is also part ruler of number 12. The benefits of number 17 will be accentuated for those who have the sun or moon in Aquarius. The full strength of number 12 is felt when Aquarians have a deep spiritual awareness. It is interesting to note that many Aquarians born in the twentieth century are a strange combination of being very practical and scientific-minded but also aware of spiritual qualities. Number 12 can often bring a reversal of fortunes at unexpected times, but the Aquarian is generally able to overcome obstacles in his path. The numerologist should remember that Aquarians and Uranus are concerned with some of the most startling inventions and the originators had periods of trial and error before the final invention was perfected. The life of Thomas Alva Edison, one of the world's greatest inventors, is a classical example. He attributed his success to hard work rather than genius. He was a typical Aquarian inventor capable of turning his failures into successes.

Although 12 can bring a reversal of fortunes, for those with the sun or moon in Aquarius it can also bring about changes of attitudes and vision, forcing them to have an entirely new outlook on life. This is especially evident when there is an indication of even a germ of interest in occult teachings. When this happens, not a vestige of the adverse effects of number 12 will remain.

Although we can touch only lightly on the link of numerology with astrology, when the student has digested that there is a valid link, which will help him in his work as a numerologist, he will also find that he has been given the first glimpse into some basic trends of psychology. So it goes on: only *you*, the student, can know whether you are going to be limited in your search down the paths leading to the understanding of your fellow men.

II

A Pattern for Living

THERE ARE certain numbers that are universally accepted as fortunate or unfortunate and in all strata of life, such as the aversion to number 13, which for centuries has been the classical one associated with misfortune and remains so even in this highly sophisticated age.

Few hotels have a 13th room or a 13th floor, relying on the premise that if the number is not *said*, its malevolence is negated, although it seems obvious that between twelve and fourteen there has to be some other number. Although many people think that 13 is unfortunate because Jesus Christ sat down with His twelve disciples for the Last Supper before Gethsemane, it is more likely that the origin of the horror of 13 goes back to pre-Christian times when a coven of witches would meet with thirteen members. People mostly fear the things they do not understand, and it was accepted that witches deal in magic. It is a natural conclusion that thirteen people meeting for strange occult practices in a remote country place would evoke both misunderstanding and fear. It takes a very strong-hearted person today to sit down as the thirteenth member at a dinner party. Of the yearly stories that go round as fillers for newspapers, one always comes out when Friday falls on the 13th day of the month. This is also considered to be a bad day to start a sea voyage. Those who have birthdays on the thirteenth of any month seem to have a much happier attitude

toward the number. They are inclined either to take pride in it or defy it. Rightly so, because the sum *total* of their birthdate will actually be the number which is either fortunate or unfortunate for them.

Years ago there was the famous Hell-Fire Club in Dublin and Bath, whose members defied the devil. Their successors today seem to be the members of various thirteen clubs, who equally defy the superstitions attached to the number. By defying a fear it can often be neutralized, and the complete disdain that members of a thirteen club show for the so-called fatal number is an example of this neutralizing effect. I understand that no one has died lately after their monthly parties, when 13 people sit down at a table. I have not felt any bad effects myself after attending numerous coven meetings that have had the full complement of 13! To the numerologist there is no justification for considering 13 as an unlucky number because by reduction this becomes harmonious as $1 + 3 = 4$.

There are even some people who thrive on making a fetish of number 13. President Woodrow Wilson liked to make decisions on the thirteenth of the month and dropped his first name Thomas to use his now famous name of Woodrow Wilson, which consists of thirteen letters.

Think evil—and you will find it. Think in terms of bad luck associated with 13, and the chances are that you will attract the bad luck by your own fears, which can make you careless enough and tense enough to have accidents. So the idea of 13 as an unlucky number will be perpetuated.

The numbers that fascinate internationally are undoubtedly 3 and 7. They have a mysticism about them attributed to magical properties, and so they command respect. We often hear that a person has been given 3 chances or has three attempts to be successful, but it is in the realms of religious practices that 3 has the most significance. In games the number 3 is very dominant; 3 strikes in baseball, 3 outs to an inning, and in multiples of 3 we find 3 times 3 making up a 9-man team, 9 innings to complete a game and a forfeited game is given the score of 9 against the cipher 0.

9 to the Hebrews was the number of truth, capable of reproducing itself and always remaining 9.

- 2 times 9 equals 18 (1 plus 8 equals 9)
- 3 times 9 equals 27 (2 plus 7 equals 9)
- 4 times 9 equals 36 (3 plus 6 equals 9)
- 5 times 9 equals 45 (4 plus 5 equals 9)
- 6 times 9 equals 54 (5 plus 4 equals 9)
- 7 times 9 equals 63 (6 plus 3 equals 9)
- 8 times 9 equals 72 (7 plus 2 equals 9)
- 9 times 9 equals 81 (8 plus 1 equals 9)
- 10 times 9 equals 90 (and so back to the original number of 9)

The magic of three is prominent in all religious systems. The Babylonian godhead was a threefold deity, as was the Assyrian divinity. We have the more common 3 of the Brahmins: the creator is Brahma, the preserver is Vishna and the destroyer is Suva. The Buddhist triad are dharma, which is matter, and the body productive power linked by Sangha. The most dramatic use of number 3 is in the Christian Holy Trinity, God the Father, God the Son and God the Holy Ghost. Jesus Christ and Mary and Joseph, His mother and foster father, were 3. Finally, there was Jesus and 2 thieves on the 3 crosses at Calvary. The French insignia of the fleur-de-lis, three flowers of light, is an early emblem of the three-in-one trinity. The trident of Neptune, the sea god, relates to the ancient trisula (*tri*, "three"; *sula*, "point") and symbolizes the land, air and sea trilogy. The same symbol is also the monogram of Buddha. In Greek history, we are all familiar with the nine muses (3 times 3), the three Fates, the three Graces and the three Furies. The number 3 is always related to a life force, the triangle, the triad, the tau-cross and all life symbols are considered to be fortunate.

Gamblers who bet on 3 or any other seemingly lucky number such as 7 generally only remember the good days when the number comes up, forgetting the bad ones. If they made an analytical survey they would see that it would be advantageous to bet on their own life-cycle number or destiny number unless number 3 is itself contained in these personal numbers. 4 is more likely to be a good everyday number for gamblers, since it relates to Mercury, the ruling planet of superstitious gamblers if they have the sun in Gemini. Or 5 if they are under the rulership of Jupiter and have the sun in Sagittarius.

7 is universally called the sacred number, again because of its mystical and religious background. The Hebrews see it as perfec-

tion or completion, but no religious book contains more references to the number 7 than the Christian Bible. Whenever any mystical event requires description, you can be sure that number 7 is right there: seven priests bearing 7 trumpets (Joshua VI:6); the Virgin crowned with 7 stars but Magdalene having 7 devils; God resting on the 7th day. 7 bullocks, 7 rams, 7 lamps of fire burning and 7 spirits of God. The list of references to number 7 in the Bible would itself fill a book.

The 7 wonders of the world are a group of famous works mentioned in the second century B.C. One of the most famous books in the world is the *Seven Pillars of Wisdom* by T. E. Lawrence, who was himself a mystic. Greek antiquity gives us the 7 Sages. The famous British writer John Ruskin gave us a fine book in the *Seven Lamps of Architecture*.

From Japanese Buddhism we are told that the Buddhists revere 7 gods of happiness and Buddha had 7 glorious jewels. 7 is related to the number of the entire cosmos, so it is not surprising that it embraces a large number of things, even including a very successful play called *The Seven Year Itch*.

In Chinese numerology, there seems to be a fixation on the number 4, including the 4 supernatural creatures that presided over the destiny of old China—all of which are featured in the many art forms of the Chinese, especially the works of the potter and his use of 4 dragons, 4 leaves or 4 birds.

The celestial dragon guards and supports the mansions of the gods so that they do not fall from heaven; this number is 1. The divine dragon benefits mankind by causing the wind to blow and the rain to fall, and his number is 2. The 3rd dragon marks out all the rivers and streams in their courses. Number 4 is the dragon of the hidden treasures, who watches over the wealth that must be hidden from mortals.

The Chinese also made a great deal of the symbolism associated with the number 5, associating this number with long life, riches, peace, serenity and love. They also associated 5 with eternal ideals and blessings, which they featured extensively in most of their art forms as well as philosophical writings.

5 was a sacred number to the Greeks, who connected it with their God the handsome Apollo. Its sacred virtues were omnipotence, omnipresence, eternity, unity and omniscience, *omni* meaning "all" or "everything" and itself a five-lettered word.

The Christian churches frequently use the double cipher of two 0s, which form an 8, the twin circles of life and knowledge, in their baptismal fonts and in architectural designs. The single cipher is associated with water, so one can see the significance of its use on the fonts, which themselves are almost always 8-sided, representing the creation in 7 days with the 8th side symbolizing a new beginning or regeneration.

The association of water with the cipher 0 is seen in the symbols of Thoth, one of the Egyptian gods whose function was to pour purified water on the heads of the initiated.

The combination of one single stroke and the cipher 0 makes 10, and the Maoris worship a god called Io, from whom all first things come. So we find a relationship between 1, as the creative force, and the cipher, as water, for no created thing can survive without water. The Pythagoreans saw 10 as the number of digits of the human fingers and toes and as a means of counting. But they also saw the upright stroke and the circle as a monad that was capable of infinite expansion. The fundamentals of the Jewish ethical and religious principles are contained in a 10-part document called the Decalogue. In Jewish tradition the number 18 has a particular significance. The Hebrew characters *yod* and *het*, which form the number 18, also spell the word *Hai*, meaning life. We know that 9 is associated with infinity, 1 plus 8 equals 9. This double significance has come to give the number 18 a traditional connotation of "good luck." The Israeli 5-pound piece in the coinage system has on the obverse side of the coin *Am Yisrael Hai*, meaning "The People of Israel Live On," dating back to the time of King David. This particular coin with its association with the number 18 is always called the Crown of Life.

The system of symbols using numerals instead of letters shows that all the known philosophies and religious orders of the whole world are closely linked. Again we begin to realize that "all things are numbers." The numerals came first, the philosophies were built around them and have come through to the present day, when there is a revival of interest in numerology.

Most people are more comfortable with even numbers rather than odd ones; they give a sense of uncontrived balance which is itself harmonious. Even numbers are generally attributed to feminine and earthy qualities, while odd ones are masculine with the exception of 1, which is the beginning of all numbers. We are all aware today that with the new interest in Indian occultism the

modern gurus or teachers are fond of giving a "word" to their disciples which they use as a prayer form and which has vibrations which build up in the body of the person using them by repetition. The word, such as *ohm*, must always be a specific one given to the individual, and it is the work of the guru to find out which word will indeed vibrate harmoniously with the vibrations of the individual receiving it. The "magic" appears to be in the constant use of the word rather like the Tibetan prayer wheel churning out its monotonous prayers.

Long before the gurus came sweeping from their native India to the Western World, the Babylonians gave their pupils a number. This was very different from a figure or a word but had the same effect of producing harmonious vibrations. It was regarded as an active force which could be used beneficially when its sacred properties were understood by the individual using it.

Perhaps we shall soon see a complete swing of the pendulum when some bright-eyed, bearded guru substitutes numbers again for words. Students of numerology can become their own guru by finding their own life-cycle and destiny numbers, which are built in to their own vibrations and therefore must be harmonious.

It is helpful to study the years of destiny from 1936 until 2007; these are the dates which will be like milestones in your life and are generally connected with change. This does not come about instantaneously, though, and these years should be regarded as the climax years. First find your Fadic number from your birthdate and see when your destiny will change. If you are contemplating a change of work, residence or even partnership, either domestic or professional, the climax years will show the time when you can expect results and benefit from change.

FADIC
NUMBERS

YEARS OF DESTINY

1	1936	1945	1954	1963	1972	1981	1990	1999
2	1937	1946	1955	1964	1973	1982	1991	2000
3	1938	1947	1956	1965	1974	1983	1992	2001
4	1939	1948	1957	1966	1975	1984	1993	2002
5	1940	1949	1958	1967	1976	1985	1994	2003
6	1941	1950	1959	1968	1977	1986	1995	2004
7	1942	1951	1960	1969	1978	1987	1996	2005
8	1943	1952	1961	1970	1979	1988	1997	2006
9	1944	1953	1962	1971	1980	1989	1998	2007

If you have kept a diary or have a good memory, you may like to check back on dates before the present year. See if you can find a link between any known changes in your life and the years indicated in this table. Patience has to be part of the makeup of the incipient numerologist. He has to learn to wait for future events that he can see today. There is some satisfaction in looking back and seeing past happenings that can help you to realize the validity of numerology and knowing you were right. Numerology presents an ever changing tapestry of events, for as successive months go by, your birthday number combines to make a pattern with other number forces and their planetary numbers, and so are created new circumstances, new opportunities and new hopes. By anticipating these numerical patterns you can be forewarned and consequently prepared to deal with them decisively, often turning an adverse occasion into one where the results may not be so drastically felt.

12

The Compatibility of People and Things with Numbers

HAVING TAKEN time to work out your own destiny and life cycle and having discovered their numbers, you may now find it worthwhile to sit down quietly and begin to see the type of person you really are. It may come as a surprise that it is different from the façade that you present to the world. The façade might have been contrived by you especially if you are working with the eyes of the public on you. Sometimes the contrived *personality* seems to take over from the *person*, leaving you wondering "who you are." If you have taken care in working out your own numbers, the real you becomes revealed. Now you have to learn to live with yourself. Begin by studying all the qualities that seem to make you into a new person. Anything that is new has to be understood if you are to profit from your numerology. See if you are indeed able to live up to the qualities shown by your numbers. I have found that in order to make adjustments leading to improvement it is best to take each quality one by one and so see your life in retrospect. Be ruthless in seeing where you have failed to live up to your potential. Then be firm enough to make a resolution not to make such mistakes again even though there may be pressure upon you from your environment and associates. If you cannot do this after taking some time to think about it, you stand the chance of being one of those people who go around saying, "Nothing ever goes right for me, no matter what I do, it's just as if I'm doomed to having bad luck." Well, nothing will go right for you if you are not

prepared to examine yourself in the light of past mistakes. Be prepared to do something about them. We find a reason to excuse our mistakes because we use the terms "good luck" and "bad luck" so loosely. All of us run into both in our lives, just as we meet things that are evil and those that are good. The secret is to find a balance.

Consider the positive qualities of your life rather, as if you were going to bake a cake in the old-fashioned way without using an instant mix. A cook starts with such basic ingredients as flour, sugar and butter, then adds a few other things she may have in her pantry. We have all seen cooks working and then tasting the product of their labors. There are some who, when given the same basic ingredients as their neighbors, will produce a cake that is delicious with such particular qualities as lightness, good texture and a tongue-tickling flavor, possibly with fruit well distributed within the cake. Another cook given the same ingredients and recipe may produce a cake that is a travesty of what it should be—a culinary disaster, in fact. If this cook is wise she will begin to wonder where she went wrong. Next time she may mix the ingredients more carefully, see that the oven is of the correct temperature and gradually experiment until she has learned the finer points of baking a cake.

So it is with our lives; we are all given certain basic ingredients that we have to mix together to produce some design for living. From time to time we have to study some of the finer points of successful living and put them into the operation. It will take time, but studying one's own life occasionally is worth the effort. Following the very elementary rules of improving ourselves can only be beneficial. Then we can discard the idea that "bad luck" has gained control. Without the demon of bad luck lurking, you can get down to living and enjoying life. At your birth you were given a whole storehouse of goodies, but you have to learn to use them well.

Apart from knowing your own life-cycle number, obtained from your name and your number of destiny from your birthdate, as you progress, you can discover that everything around you has its own number. Everything on earth that has life has its own vibrations and its corresponding number. The degree of vibration varies; cosmic rays have the most powerful vibrations while stone has the lowest. The reason why in so many primitive religions a stone

slab was used as a crude altar was that the ancient people knew that stone had a low vibration. It was therefore possible to use the stone as a receptacle to receive their own vibrations, to "charge" it with their own power. Because many of the primitive religions were of a group nature, it was possible to send some powerful charges into the low-vibrating stones, whereupon each became a lodestone. The "pointing stick" of the Maori, which is used to point a man to death, ceases to be merely a stick. By ritual and invocation it is prepared for its work by the group vibrations set up by the members of the tribe.

It is possible for a psychometrist to take an unknown article in her hands and to reveal all that can be known about it. She can handle a piece of jewelry and give details about its past owners. The jewelry will have had its own vibrations, but a series of owners will have added some of their own vibrations to it. It is these vibrations that the skilled psychometrist tunes into.

In between cosmic rays and stones, come many other things that vibrate. Animals have lower vibrations than humans, and we, in turn, have a lower vibration than spirit forms. In all vibrations, whether high or low, the connecting link is the power of color vibrations. In this century there has been a great increase in color awareness. This is no coincidence; many persons use color who may not even know of its link with occultism, that each color has its own number and therefore a vibratory force, have a compulsion to experiment with color and use it more lavishly than ever before. The number and vibrations of color connect everything on and in the earth—air, fire and water, all the elements of the world—with the cosmic rays and ultimately with the Supreme Being.

Light was probably the first of all things created; even Christians may agree about this for the Bible says, "In the beginning God said, 'Let there be light,' and there was light." It also speaks of light as a "blazing blinding purity, a white light such as beat around the Throne." We know today that light only appears to be white but is actually composed of the seven colors of the spectrum, the planetary and angel colors. White light when refracted or split up by a glass prism or a drop of water shows seven distinct colors. A rainbow has always had great significance for primitive people. It has never ceased to be of interest to people of our time, who can be thrilled and charmed by the sight of a rainbow. It has been a theme for poems and seems to have a magical effect on those

who sense it. Indeed, there is magic in the way a rainbow appears—an arc of light linking the earth with the vast spaces of the heavens. Prosaically we know now that a rainbow is nothing but light being split up into its component colors by moisture in the air. It appears when the atmosphere is water-laden, a phenomenon that appears after a storm.

The primary colors of white light are red, orange, yellow, green, blue, indigo and violet. In light there is no black, for it does not exist as a color. We think it does because we can see it, but it is actually a changed form. In occultism and numerology we give it the same vibration number and power as white. However, black does not allow other colors to pass through it as white does, for black collects all the powers of other colors. By a neutralizing factor, it prevents them from functioning, and so their powers and vibrations are nullified. For this reason, in genuine occult practices black is not used, although we know that there is a satanic religion that uses black in its rituals including a Black Mass. This is used as a destructive force, collecting the colors and vibrations of good forces and negating them. Because of its negative forces, black has become associated with everything that is sterile, such as death, old age, hardship, poverty, intolerance and many forms of sacrifice. Black moods are negative moods and will never produce active results in solving problems, because all the vibrations are neutralized.

Practically everyone has a favorite color. When this is analyzed it generally relates to the specific color associated with the birth-date. When wearing these colors, you may feel better simply because you are vibrating in harmony with something that is part of yourself.

The vibrations of the colors relate to your own number:

Orange vibrates to Leo and the Sun, and its number is 1.

Green vibrates to the Moon and Cancer, and its number is 2.

Red relates to Aries and Mars, and its number is 3.

Red also vibrates to Scorpio and Mars, a richer, darker red. Its number is 3.

Clear blue relates to Gemini and Mercury, and its number is 4.

The bright clear blue of the sky vibrates to Virgo and Mercury and its number is 4.

Indigo vibrates to Sagittarius and Jupiter. Its number is 5.

Yellow vibrates to Taurus and Venus, and its number is 6.

A light blue vibrates to Libra and Venus. Its number is also 6.

Gray ranging from light dove gray to almost black vibrates to Capricorn and Saturn. Its number is 7.

The silvery blue of electricity vibrates to Aquarius and Uranus. Its number is 8.

Violet vibrates to Pisces and its joint planetary rulership of Neptune-Jupiter. Its number is 9.

Your most fortunate color with the best vibrations is often a mixture of the beneficial planetary colors, so if you have your sun sign in Taurus, giving yellow, and your moon in Virgo, giving blue, a mixture of these two colors, green, might be your best color. If you have the majority of your planets in the fiery signs, your colors could be a mixture of red and orange shades. Capricorn and Saturn vibrating to the number 7 often find black attributed to it, but generally if you have this sun sign, you will not always want to wear black for no life can be completely full of negative vibrations and the ranges of gray relate very well to the Capricorn-Saturn associations.

Jewelry and metals have their own vibrations and corresponding numbers, and again there is a link with the vibrations and colors of the planets. A favorite piece of jewelry will take on the vibrations of the person wearing it, especially over a long period, which gives the vibrations time to build up and become forceful. Charms, amulets and talismans have been worn throughout the ages not as a form of decoration but as a focal point that can be charged with the appropriate vibrations. We are not free from the use of such things even today, for there is an ever increasing business in the sale of charms, even though now they be only part of a dangling bracelet. It seems that the amulet and talisman are gaining a new lease on life whether or not the buyers and wearers are aware of their significance. The cross has always been worn by members of religious orders, and today it is still bought or given as a present—even if it is in the form of jewelry—generally in the hope that it will provide protection for the recipient. Modern youth has rediscovered the ankh, the ancient symbol for the life force and love. I doubt if any insignia has ever been devised without having a hidden significance, though perhaps one not understood by the designer. The numerologist will see the significance of such things as the six-pointed Star of David or the five-pointed star of the theosophist. Shapes and forms have their own vibrations and numbers. The circle is one of

the oldest shapes, and because it has no beginning and no end, it is assumed to have magical properties. The life force, eternity, the infinite and the elements of reincarnation all have an affinity to the circle with its 360 degrees. Such geometrical forms as the triangle, square and rectangle, as devised by the early geometrists, could be drawn correctly only when their numbers were known and the degrees of angles worked out. From combinations of the basic shapes—circle, triangle and rectangle—we get new shapes when one is superimposed upon the other, giving us such shapes as the star polygons. In geometry, which is always concerned with numbers, a figure that is enclosed by any number of lines that intersect in pairs at the corners or vertices are star polygons. The name is derived from the Greek words meaning “many” and “angle.” Star polygons were studied by Pythagoras and later engaged the attention of many famous geometrists, notably Boethius, Athelard of Bath; Thomas Bradwardine, Archbishop of Canterbury; and Johannes Kepler. The last was a remarkable man who was a capable scientist, an astrologer, numerologist, and mathematician who also found time to invent liverwurst!

In the early days, mystical, magical properties were assigned to the star polygons, but their influence is still felt today even if the forms are used only in cheap charm-type jewelry. Pythagoreans regarded the star polygon, derived from the pentagon, as the symbol of health. The Platonists saw it as the symbol of well-being. There is a contented rhythmic feeling about the star polygons, making them harmonious to look at, so perhaps it is not far wrong to see them as symbols of happiness. The star polygon has often been engraved on metal in almost every country of the world where it is used as a charm or amulet to bring the most beneficial vibrations of “good fortune” to its wearers.

The pentagon gives birth to one star, polygon; the hexagon gives none, the heptagon two, the octagon one and nonagon two. In the regular polygons, the fact that they can be inscribed and circumscribed to a circle affords them a convenient means of expression which the artist of all times has been compelled to use in his art forms. The circle, symbolic of eternity, no beginning and no end, seems to act as much as a guard for the polygon as a frame in which the artist works. It is an ancient idea that charms or amulets should be encircled in order that the magical vibrations may not become diffuse.

Diagrams were first of all a system of memory training taught to primitive mankind long before the alphabet was invented. The shapes had to be easy to recognize and remember. They were drawn on the earth with a pointed stick, no writing materials being available until after the alphabet was devised and men learned to read and write. The first shapes were the circle, square, triangle and the star; all other shapes were derivations of these shapes. An oblong is principally a square with two long sides, an arc is part of a circle, a semicircle is half a circle and the crosses of the base were but four triangles placed together with their points touching.

The star is the Pentagram or pentacle. The five-pointed star represents man himself, his physical body and the parts of that body ruled by the numbers of certain angels.

The topmost point of the pentagram represents the head of man, containing his brain. The power of the brain is a mental force, and this comes under the rulership and number of the powers of the air. A well-balanced brain is a healthy one, and the symbol of balance is the number of Libra, whose angel is Anael. The topmost point then of the pentagram has within it the sign and number of Venus, the number of Libra and of Anael.

One of the main reasons for understanding the geometrical figures, significance of the triangles and their numbers associated to the human body is that the numerologist can often begin to understand ailments and diseases that beset a particular client. This is, however, a most advanced form of numerology and should not be used until the student has mastered the knowledge of the more basic accepted forms of numerology. Many of us are aware of

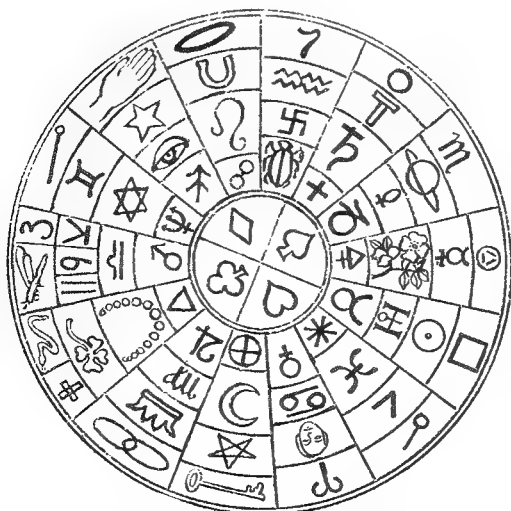


FIGURE 11

THE EVOLUTION OF THE POLYGON

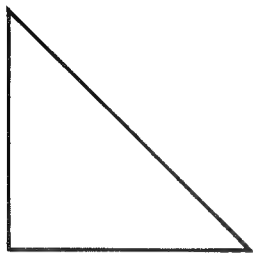


FIGURE 12. TRIANGLE = not a polygon but complete in itself.

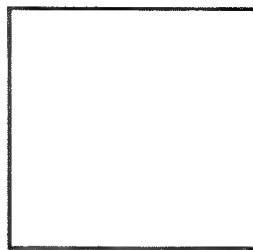
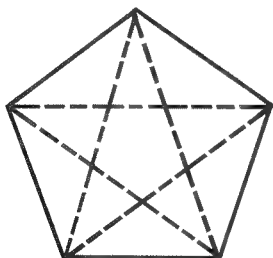


FIGURE 13. SQUARE (Heptagram) = 2 triangles or 4 angles of 90°

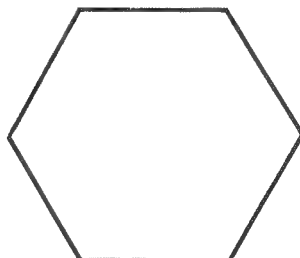


FIGURE

14. PENTAGON. Any three points

can be joined to make new planes. Five

angles of 72° contain one star polygon. FIGURE 15.



HEXAGON. Six angles of 120° .

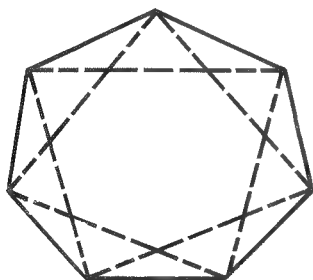


FIGURE 16.

HEPTAGON. Seven angles of 130° .

FIGURE 17.

OCTAGON. Eight angles of 135° .

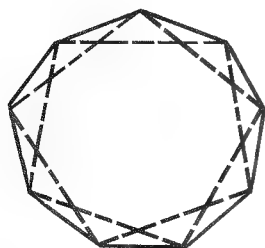
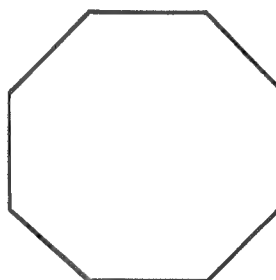


FIGURE 18.

NONAGRAM. Nine angles of 140° .

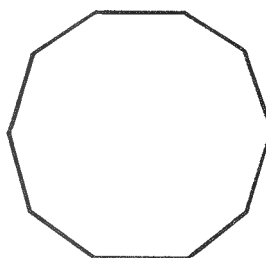
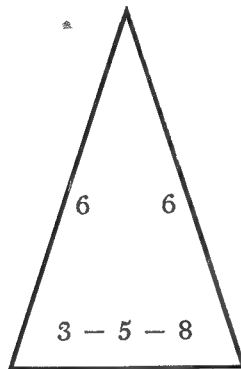


FIGURE 19.

DECAGON. Ten angles of 145° .

PARTS OF THE PENTAGON
THE HEAD OR TRIANGLE OF VENUS

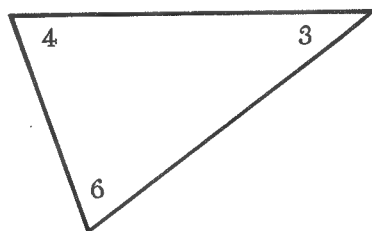


Venus (6) equals the ruling planet
Libra 6 equals the astrological sign
Anael 3 - 5 - 8 equals the angel

FIGURE 20.

To the left is the number of Venus, the topmost triangle of the pentagram, which represents the head of man. In this is the brain, which produces thought and has its own power. All mental power is under the number of the air. The number of Libra provides balance, which can produce creative talent. The number of Anael signifies love for man, who is meant to experience love in all its forms.

THE RIGHT ARM OR TRIANGLE OF MARS



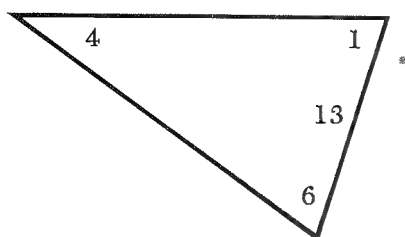
Mars = 3 equals the ruling planet
Samael = 4 + 6 equals the ruling angel

Right Arm

FIGURE 21.

This shows the right-arm triangle of the pentagram containing the number of Mars, which has an association with Samael. The fiery sword of Samael will fight for you, and within your right hand and arm are the means of repelling your enemies. There is an allegorical reference that Samael kept man away from Eden. He represents the warlike attitude of man in association with Mars, the warlike planet. It is the affairs of your right hand if used in warlike activities which keep you from knowing your own earthly paradise of peace and plenty. This part of the pentagram is called the Triangle of Mars.

THE LEFT ARM OR TRIANGLE OF MERCURY



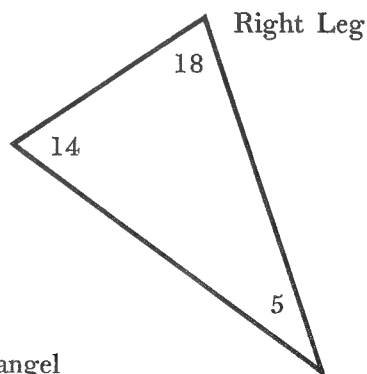
Left Arm

Mercury = 4 equals the ruling planet
 Raphael = 1 - 13 - 6 equals the angel

FIGURE 22.

The numbers of Mercury and Raphael are used in the triangle of the left-hand side of the pentagram. There is no particular significance about being left-handed, for man is born ambidextrous. It is now common practice to teach him to use his right hand more than the left, for the right arm, as we have seen, is associated with warlike activities and must be kept strong by constant use. A large number of people related to Scorpio-3, however, have a basic instinct to use the left arm more than the right although they are associated with the warlike planet of Mars, but Scorpio-3 is wary enough never to want any part of himself left vulnerable. It may be that when they are spiritually evolved enough (and remember that Scorpio can be either "the belly of the snake or the head of the eagle") the characteristics of idealism and self-control are more dominant and the warlike tendencies are overcome.

THE RIGHT LEG OR TRIANGLE OF JUPITER



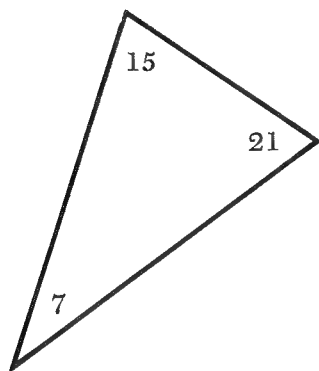
Right Leg

Jupiter = 5 equals the ruling planet
 Sachiel = 14 + 18 equals the ruling angel

FIGURE 23.

The lower-right-hand triangle of the pentagram represents the right leg of man and is given the number of Sachiel and Jupiter. Sachiel has rulership over Sagittarius, a fire sign, and Pisces, a water sign. The union of fire and water produces steam, which is a vital source of power or impetus, as signified by the right leg.

THE LEFT LEG OR TRIANGLE OF SATURN



Left Leg

Saturn = 7 equals the ruling planet

Cassiel = 15 = 21 equals the ruling angel

FIGURE 24.

The lower-left-hand triangle of the pentagram represents the left leg of man under the dominance and number of Cassiel and Saturn. Everything that has a birth must also have an ending, and Cassiel's number represents a conclusion to man as a physical being. The five points of the pentagram complete the symbolic form of man.

psychic healers who work either through the laying on of hands or by other seemingly magical means. Some are able to diagnose afflictions even without a medical degree. The realms of medical numerology do not in my opinion have anything magical about them, for it is effected by placing one set of numbers against another, seeing which are harmonious and which are not. From these numbers, conclusions can be drawn that are relevant to health.

From the diagrams of the triangles and the whole pentagram we have learned the numbers as relating to the parts of the body. If the life-cycle and destiny number of a person are in direct opposition to the numbers associated with the various parts of each particular triangle, it is most likely that the person will find that the illnesses that will dominate in his lifetime are associated with these parts of the body. So the vulnerable parts of the body can be discovered by numerology.

The pentagram, which we call the five-pointed star, however, has a square in the center representing the torso of man, the heart, chest and stomach ruled by the sun (1) the moon (2) Uranus (8) and Neptune (9).

If you compare Figure 26 with the diagram of astrological man (Figure 25) you will find that Uranus and Neptune have their positions in the body of man in the dark, unexpected places of the

Now the five triangles are put together to form the
PENTAGRAM OF MAN.

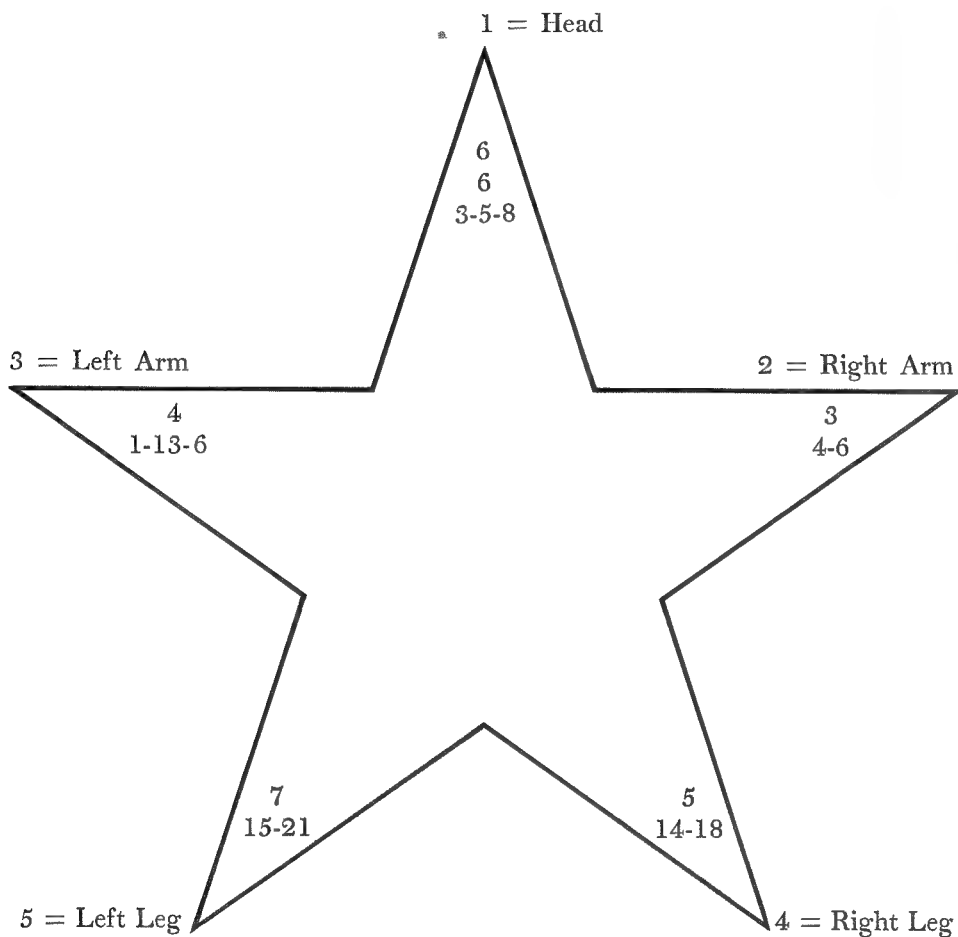


FIGURE 25.

Put the five triangles together and you have the five-pointed star representing the physical being of man.

pancreas and gall bladder. Illness in these areas can flare up with typical Uranus unexpectedness.

It seems legitimate to associate the treacherous planet of Neptune associated with Asariel with the stomach region, the "seat" of clairvoyance of the mediumship type and called the "clairvoyant eye." Digestive troubles can upset a medium, causing self-deception. This is not always deliberate on the part of the medium, but it is apt to lead to confusion by misleading others.

The pentagram has always been used in ritual magic and in the witchcraft rites connected with healing. Everything becomes a

THE PLANETARY TORSO OF MAN

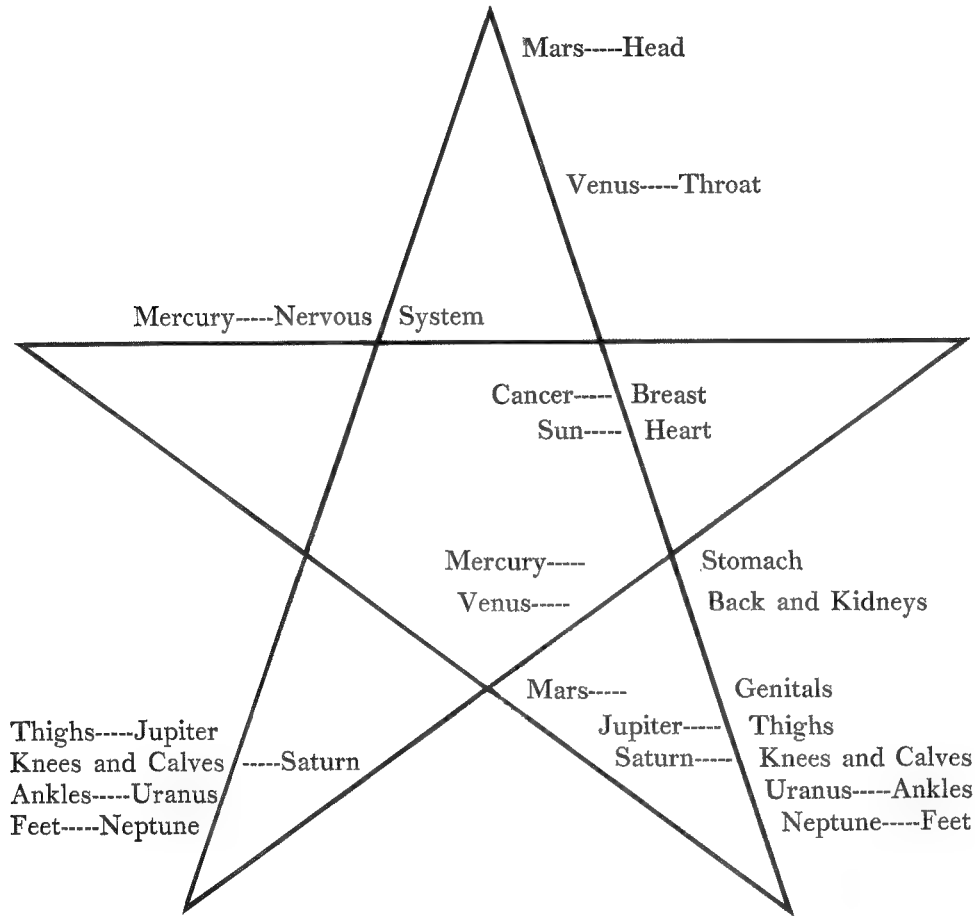


FIGURE 26.

progression of numbers, none of which can be leapfrogged or rushed, for each number has a vibration that is essential to the ritual. There are many books today being published supposedly giving details of magical rituals that people try and then wonder why they fail to work for them. The reason is quite simple: most magical ritual has been handed down verbally from generation to generation. The essential numbers and their corresponding vibrations are omitted in all the present-day books. Without knowing the progression of numbers, still a closely guarded secret except in families that have a tradition of ritual magic or witchcraft in them, no one can expect to become an "instant magician or witch." "All things are numbers," and without the essential magical numbers, ritual and witchcraft are rather like misdialing on a telephone, leaving one to wonder why one's friends always seem to be away.

Get to Know Your Angels

THE STUDENT of numerology may find it strange that he has to study a chapter devoted to angels, but it is common to hear people talk of "their guardian angel" even if they do not give much thought to the reason why we use the words. In metaphysics, an angel is seen as a spiritual helper, and for those who believe in a deity, it seems logical that the deity has a lot of work to do keeping an eye on the affairs of the universe. Personally I prefer to use the idea of a spirit thought-form in numerology, but since angel is an accepted understandable word, I shall use it in its popular sense.

The word "angel" is derived from the Greek *angelos*, meaning a messenger generally now recognized to be a spiritual being directly beneath the godhead or the supreme being, for whom it acts as a link between the godhead and mankind. We often hear of people described as having angelic natures or faces. St. Thomas Aquinas was called the "angelic doctor," and so we may presume that there were people who might have seen or been in contact with a spiritual messenger, since they were able to draw the comparison.

In numerology many exponents have a theory that when a person is born, certain angels preside over the time, bringing the vibrations of the planets and their numbers to the physical being. The horoscope gives a plan of these vibrations at work, but the birthdate, giving your number of destiny, can also reveal to the numerologist the angels that will affect your life. Each angel has its own number:

- | | |
|-------------|-------------------------------------|
| 0. Lumiel | 12. Uriel and Gabriel jointly |
| 1. Raphael | 13. Raphael |
| 2. Gabriel | 14. Sachiel |
| 3. Anael | 15. Cassiel |
| 4. Samael | 16. Samael |
| 5. Anael | 17. Uriel |
| 6. Raphael | 18. Asariel, Sachi-
riel and Ga- |
| 7. Gabriel | |
| 8. Anael | 19. Michael |
| 9. Lumiel | 20. Lumiel |
| 10. Lumiel | 21. Cassiel |
| 11. Michael | |

Karmic numbers of 0, 9, 10 and 20 are under the rulership of Lumiel—the earth being regarded as his planet. When a *karmic* number occurs in the birthdate because you are born on this planet called Earth, you are under his guardianship. As we all know, “our guardian angel” is not merely a casual phrase, it begins to have meaning when we study numerology and associate numbers with angels. In times of trouble, if your birthdate has *karmic* number or numbers in it, Lumiel will be the guardian angel who will help you.

Let us study the characteristics of all the angels and see what their functions are toward mankind.

Michael is concerned with the sun. Those of you who have his influence at the time of birth will be concerned with everything connected with official life and in meeting people who have positions of power. Michael looks after worldly ambition, helps the physical body to develop and rules all things concerning music. In numerology he is designated the numbers 11 and 19.

Gabriel is concerned with the moon and so controls the ebb and flow of fortunes just as the moon controls the tides. Matters of the home, the physical and domestic affairs of the female, are within his jurisdiction. Everything under the rulership of Gabriel is subjected to an increase. So he is regarded as the angel of conception and childbirth. Gabriel is always seen as a guardian, especially for those who must travel by sea, and again we find the connection of this angel with the moon.

The moon is also concerned with magic. Many people under the direct guardianship of Gabriel at the time of birth have imagination that they can channel into artistic efforts or they may have a distinct ability to clairvoyance. Asariel is more usually in control of spirit-

ual matters including contact with dead spirits. I emphasize that Gabriel is concerned with "natural" clairvoyance as a specific thing, while Asariel is concerned with *all* the aspects of mediumship. We give the numbers 2, 7, 12 and 18 to Gabriel.

Anael is concerned with the planet Venus, ruling love affairs, affections and marital life as well as all that is connected with beauty, either of things of an artistic nature or of the opposite sex. Anael is regarded as something of a love talisman. Those born under his guardianship are among the most fortunate of people. His numbers are 3, 5 and 8.

Uriel has the guardianship over all unexpected happenings, whether they are for good or bad. Often his influence can create what we call the eleventh-hour miracle, turning something that is bad into good when all hopes seem to be lost or a person has his back to the wall. There is something sad about Uriel, for he has connections with all types of separation—divorces, widows and widowers, the breaking up of any human relationship. On the positive side, he can imbue a person with inspiration, and often inspiration is needed to get one out of an impossible situation. Magnetism and all magical powers are attributed to him, but he will rarely use them until all other things have failed. To Uriel we give the numbers 12 and 17. The planet Uranus vibrates with Uriel.

Sachiel is under the expansive planet of Jupiter, controlling social expansion and matters of prestige, to which money is often related. He also rules powerful friends in business and private life as well as lawyers, judges and judicial matters. Sachiel can be invaluable in helping during financial crisis, but he also rules games of chance, where money is likely to change hands. His influence is felt spasmodically in money matters, and many people under his guardianship have an "easy come, easy go" attitude toward finances. His particular numbers are 14 and 18, which can be excellent betting numbers for those under his control.

Lumiel is something of a freewheeling angel because it is associated with karmic forces. It can add to or reduce the strength of other factors in a person's life. When its numbers appear in a person's life it indicates that specific experiences will be gone through and generally pinpoints irrevocable points in the general plan of the individual's life. Lumiel and its number should never be judged on its own and must always be taken into account by

assessment with other factors. As a number associated with karma, Lumiel is regarded as a teacher. Links with Mars, as a driving force, Uranus as the creator of sudden happenings, and Saturn, the doyen of taskmaster planets, all manifest themselves through the link of Lumiel and its numbers.

The karmic experiences of Lumiel are generally linked with emotional experiences. This represents the difference between Lumiel and Cassiel. The latter is also part of the karmic forces concerned with experiences of past incarnations, which sometimes throw a reflection on the current life. Cassiel, however, is more concerned with the material part of life but functions in conjunction with the planets Mars, Uranus and Saturn.

Cassiel is concerned with matters of house, property, lands, farming, all old people, long-standing ailments and aspects of poverty. Although at first sight one cannot think of Cassiel as anything other than a distressing influence, the association of karma often gives people under its domination a chance to accept life as a challenge. Many people obtain satisfaction from overcoming obstacles; this always happens when Saturn is fairly well placed in the numerical connotation. There is also a redeeming clause in the manifesto of Cassiel's influences. Many favors come late in life, so at least those who suffer in their youth have something to look forward to. They will never find life easy, but they have a tenacious desire to cling to life despite obstacles and can surmount them by dogged determination.

They have difficulty in appreciating the more favorable things of life and so become people with an imbalance. Once we begin to profit from our mistakes and problems either by reassessing them or struggling to find a solution but certainly not by ignoring them, then we begin to make progress. The ship that is built for the functional purpose of traveling across the oceans but forced to remain in port can never fulfill its potential. Placid people who have a cabbage-like attitude to living, fatalistically accepting sorrow and rarely seeing the brighter side, are generally incapable of understanding the troubles of other people and become detached from the stream of life. Humanity has to continue to be capable of learning if it is to be one step above animal life. The use of numerology in its many aspects can help toward this.

Having learned now that the guardians present at birth have their own numbers, it is possible to anticipate certain events in your life.

It is best to start to make an easy-to-read chart that you can keep for quick reference until you are fully cognizant of their characteristics and numbers.

<i>Uriel</i>	<i>Cassiel</i>	<i>Sachiel</i>	<i>Samael</i>	<i>Anael</i>	<i>Raphael</i>
12 & 17	15 & 21	14 & 18	4 & 16	3, 5 & 8	1, 6 & 13
	<i>Gabriel</i>	<i>Michael</i>	<i>Lumiel</i>		
	2, 7, 12 & 18	11 & 19	0, 9, 10 & 20		

Let us say that on March 2, 1968, you met a person for the first time. You can now judge how important that person is going to be in your life. Reduce March to its position as the third month of the year and you get the following series of numbers:

3 2 19 6 8

3 relates to Anael and Venus, 2 relates to Gabriel, 19 is the group number because you are living in the twentieth century, 16 relates to Samael and 8 relates to Anael again. From this we get that the angels on this meeting day are: Anael, whose number occurs twice and so must dominate the relationship. His presence is necessary if the person is to like or love you. In this case with the dual influence of Anael, you can be certain that you made a big hit with your new acquaintance and the acquaintance will ripen into a firm friendship. The Gabriel influence causing emotion would probably be the reason for you even to consider a numerology exercise in connection with meeting this person. In your lifetime, you are going to meet many, many people but only certain ones will have any influence on you. It is rather like reading a great many books: you may not remember every word you read but you will remember the essence of the books that are going to mean something to you in the future. Michael. Undoubtedly the person you met on March 2, 1968, is going to remain in your life for some time and be influential, for Michael is concerned in the group number followed by Samael, the bearer of courage and strength.

An assessment of this is that your new acquaintance could become a friend of long standing, someone on whom you could rely in an emergency and who could instill some of his own bravery into you at times when you are feeling debilitated or in need of comfort.

The same principles can be extended to everything. At first if you are an enthusiastic student you will no doubt want to apply numerology even in trivial matters. This is something to be frowned upon;

keep your brain and energy to applying it when you feel that there is something of major importance cropping up in your life. This could well be when you are applying for a new situation and a date is given to you for an interview. Let us presume that it is April 18, 1969. From this you get April reduced to the fourth month. 4, 18, 19, 6 and 9 will be the numbers to work upon and see how the angelic forces are presiding on this date. 16 is Samael, 18 is Sachiel, 19 is the group number of Michael, 16 is Samael again and 9 is a *karmic* number associated with Lumiel with all his earthly instincts.

You have the double influence of Samael, who has rulership over machinery, so if your application for work has anything to do with machinery, it is likely that you will get the job. This positive thought is reinforced by the influence of Sachiel, who has rulership over money matters and is expansive because of the influence of Jupiter. So you can presume that not only do you get the job but you can expect it to be lucrative financially, probably a definite improvement of your present financial status. Michael represents the group number and is concerned with ambition, which is a good thing to have on your side when applying for a new job. Lumiel presents the *karmic* force, and it can therefore be presumed that this job is the one that will benefit you in all ways and which you need to complete some part of your experience. April 18, 1969, would therefore seem to be a most advantageous day for those who are considering looking for new jobs!

Finding the prospects for traveling at specific times can also be a good exercise for students. Suppose you want to start your summer vacation on August 5, 1968, and you are considering going abroad. What are the prospects for this? August is the 8th month, so we get 8, 5, 19, 6 and 8.

8 gives us Anael, 5 also gives us Anael, 19 is the group number of Michael, 4 is the number of Samael and 8 is again a number of Anael. So now we have Anael, Anael, Michael, Samael and Anael again. The triple influence of Anael is most interesting, as this we know is associated with all artistic, beautiful matters as well as with love, with a marked attraction to the opposite sex. Michael gives us the group number favoring matters of music and things concerning government and officials, Samael gives courage and protection.

The triple influence of Anael must surely indicate that this vacation will have a high romantic context within it; also that traveling

will not present any problems where officials of other countries are concerned; for example, you will get through Customs with the minimum amount of discomfort. The courage supplied by Samael will undoubtedly help you to further the romantic interest. This would be a very interesting date for any student who is interested in music or the arts, all romantic in themselves but how much more interesting when allied to a physical romantic feature.

Future world events can be worked out like this, often useful in the matter of sporting events such as the Olympic Games held in 1972. An advanced student given the name and birthdates of the contestants could begin to plot out the winners. As we all know there are many days in sporting events when "form" and favorites are upset simply because on these days the winner will have better numbers going for him than the losers. Winning is not always the result of being at the top of training form, although a person disciplined by serious training will always have a specific number in his date of birth or name which will enable him to be subjected to discipline.

When the date of Presidential elections is known together with the names and correct date of birth of the candidates, it is no feat of magic to prepare your own election lists and see how they compare with the final results. I generally do a little additional numerology when these events happen, because I like to know the birthplace of the candidate and which state he is associated with. This helps to get to the 100 percent of efficiency, and some amazing results can occur.

In recent years it has been fashionable to "paint by numbers." The student of numerology can go farther than this. He can paint life by numbers and will find it an exciting experience, particularly when judging future events.

14

Exercises to Help the Student Gain Proficiency

LET US study the lives of six internationally known people as part of this exercise. I have chosen Joseph Stalin, Adolf Hitler, Eleanor Roosevelt, Mao Tse-tung, Elizabeth Windsor, Queen of England, and Martin Luther King, Jr. You can extend the exercises by substituting any names that may have more appeal to you, but remember that the exercises should include working out the prime numbers by all the methods described in previous chapters.

Let us use the Arabic alphabet to find the number contained in the name of Joseph Stalin.

$$J = 3$$

$$O = 6$$

$$S = 60$$

$$E = 5$$

$$P = 80$$

$$H = 5$$

$$\begin{array}{r} 159 \end{array} \quad \text{The total is 159, which becomes } 1 + 5 + 9 = 15 = 6$$

$$S = 60$$

$$T = 400$$

$$A = 1$$

$$L = 30$$

$$I = 10$$

$$N = 50$$

$$\begin{array}{r} 551 \end{array} \quad 5 + 5 + 1 = 11 = 2$$

$$6 + 2 = 8$$

We find that Joseph Stalin's name number is 8, the number of inspiration, but this is created by Uranus, the planet known to have an explosive effect. Joseph Stalin's rise to power was first the result of inspired thought followed by his sudden explosive rise to power in Russia.

Now let us take his date of birth, December 21, 1879, and reduce it to a simple number:

$$12 + 21 + 1879 = 1912 = 13 = 4$$

At first sight the idea of the Fadic number of a totalitarian figure could be concerned with the intellect and Mercury may seem absurd, but analyze this more closely. Stalin was the man who came into the limelight after the destruction of the Romanov Dynasty and the death of Lenin. He was the means of putting a new regime into action, and so fulfills the Mercury idea as a liaison following the footsteps of Lenin. Anyone who has tried to study the dialectic forms of Marxism, then to understand them and strive to put them into action, must have a good share of intellect. Stalin controlled the machinery of the new Democratic party before he came into power. Mercury always has a devious quality about its followers, and Stalin was no exception. Lenin was aware of this deviousness and in his will warned his followers against leaving Stalin the general-secretaryship of the party, because he was inclined to abuse power. The intellect of Stalin has a brutish quality about it.

The death of Stalin occurred on March 5, 1953. Using the death date as we use the birthdate we find the Fadic number is as follows:

$$3 + 5 + 1953 = 1961 = 17 = 8$$

He left life as he entered it, with few of his ideas basically changed, to become a link between the monarchy of the Romanov Dynasty and the present-day administration of the officials in the U.S.S.R.

Let us take the Hebraic alphabet to discover the number associated with the name of Adolf Hitler.

$$\begin{array}{rcl} A & = & 1 \\ D & = & 4 \\ O & = & 6 \\ L & = & 30 \\ F & = & \underline{0} \\ & & 41 = 4 + 1 = 5 \end{array}$$

$$\begin{array}{rcl} H & = & 5 \\ I & = & 0 \\ T & = & 400 \\ L & = & 30 \\ E & = & 0 \\ R & = & \underline{200} \\ & & 635 = 6 + 3 + 5 = 14 = 5 \\ & & 5 + 5 = 10 = 1 \end{array}$$

We come to the conclusion that Adolf Hitler had number 1 as his name-number, and although I am aware that Hitler was born with another name, it is as Adolf Hitler that he became known, taking on the vibrations of this name.

1, as we see from our charts, is the unit of power under the domination of the sun. No one can deny that Hitler personified the ultimate in power even though we cannot like his particular type of power. But his life shows that his power stretched out to control first a party and then a nation with enough power held in hand to go on ultimately to achieve his ambition of controlling the world. The Hebrew astrologers saw number 1 as significant of the will force of the entire universe.

Adolf Hitler was born on April 20, 1889, so let us find his Fadic number of destiny.

$$4 + 20 + 1889 = 1913 = 1 + 9 + 1 + 3 = 14 = 1 + 4 = 5$$

His Fadic number shows that he was linked with 5 under the governorship of Jupiter, whose major function is concerned with expansion. The loud, passionate cries of Adolf Hitler screaming for *Lebensraum* ("living-space") for the German people went ringing round the world. Expansion was his clarion call, his mania within a massive expanse of megalomania.

He died on April 30, 1945, so let us find the reduced number with which he ended his life on earth.

$$4 + 30 + 1945 = 1979 = 1 + 9 + 7 + 9 = 26 = 2 + 6 = 8$$

As with Stalin, we come back to the number of 8 and its concern with Mercury, the messenger and liaison and of inspired thought even if the thoughts were not on a plane for us to appreciate them.

It is interesting to note that you will find out as you progress with your own experiments that the date of death of many dictators comes within the province of number 8, presumably because they leave uncompleted work and are links between two totally different types of regimes.

Use the Pythagorean alphabet to obtain the name number of Eleanor Roosevelt:

$$\begin{array}{rcl} E & = & 5 \\ L & = & 3 \\ E & = & 5 \\ A & = & 1 \\ N & = & 5 \\ O & = & 6 \\ R & = & 9 \\ \hline & 34 & 3 + 4 = 7 \end{array}$$

$$\begin{array}{rcl} R & = & 9 \\ O & = & 6 \\ O & = & 6 \\ S & = & 1 \\ E & = & 5 \\ V & = & 4 \\ E & = & 5 \\ L & = & 3 \\ T & = & 2 \\ \hline & 41 & 4 + 1 = 5 \\ & & 7 + 5 = 12 = 3 \end{array}$$

The total sum of both names is thus seen to be 3.

Eleanor Roosevelt's name number was under the domination of Mars, the creator of energy. This was certainly a dominating quality of Mrs. Roosevelt's life; she was an indefatigable worker who never knew when to stop. If there was work to be finished she was always there, showing little signs of fatigue and always an example to younger people who often tired long before she did. At the time when Mrs. Roosevelt became the First Lady of America when her husband was elected President, she was already doing two jobs, teaching at the Todhunter School for Girls in New York and editing a Bernarr McFadden publication. She hated to give up these jobs and did so on a compromise: she had a part ownership in the Todhunter School which she retained after giving up teaching, and she continued to edit her children's magazine.

Eleanor Roosevelt was born on October 11, 1884, so from this we can find her Fadic number:

$$10 + 11 + 1884 = 1905$$

$$1 + 9 + 0 + 5 = 15$$

$$1 + 5 = 6$$

6 is the number of Venus, which also rules the astrological sign of Libra, under which Eleanor Roosevelt was born. It is also one of the numbers that has to be divided, as we have seen in tables showing the characteristics of the numbers. Mrs. Roosevelt is considered to be the Taurus-6 division rather than the Libra-6, the latter being more concerned with self than with selflessness. This lady combined in her life's work the attributes of stolidity, patience and obstinacy, the characteristics of Taurus-6 more than the egotism, amorousness and sensitivity of Libra-6.

6 is the number of Venus as a cohesive force. Mrs. Roosevelt was always interested in the lives of other women and much of her work was devoted to binding them together so that the massed impact of the female would make its mark on the world. In 1933 she created a new role for the First Lady in the White House by advocating liberal causes, always being compassionate to the needs of women. She became a binding force between many facets of society, relating art to the material and always encouraging women to be interested in affairs outside their domestic life. The White House had little of the ivory tower quality about it when Mrs. Roosevelt quietly but firmly held her position of First Lady. Some factors in her personal life could have destroyed her dignity and

dulled her interest in the welfare of women, but she retained the prudence of Taurus-6 all through her life.

She died in New York on November 7, 1962, having admirably fulfilled the vibrations of number 6. She will always be remembered for many things, but mainly as a vital liaison in the unity of the United Nations, another area where the cohesive force of Venus was an important asset.

As a Libran she did not conform to the Hollywood version of the love goddess type. The main Libran quality that came out was her intense respect and regard for justice.

The number of her death date adds up as follows:

$$11 + 7 + 1962 = 1980 = 1 + 9 + 8 + 0 = 18 = 9$$

9 is the number of the infinite. The life and work of Mrs. Roosevelt is still an inspiration likely to continue for centuries. Her life is forever written into pages of American history. Not even her political enemies can deny that she was a hard-working, dedicated woman who tried to find a balance between being a woman with a sick husband and being the First Lady to the President. She correlated both admirably.

We can go back to the Arabic alphabet to find the name number of Mao Tse-tung.

$$\begin{array}{rcl} M & = & 40 \\ A & = & 1 \\ O & = & \underline{6} \\ & & 47 \end{array} \quad 4 + 7 = 11 = 1 + 1 = 2$$

$$\begin{array}{rcl} T & = & 400 \\ S & = & 60 \\ E & = & \underline{5} \\ & & 465 \end{array} \quad 4 + 6 + 5 = 15 = 1 + 5 = 6$$

$$\begin{array}{rcl} T & = & 400 \\ U & = & 6 \\ N & = & 50 \\ G & = & \underline{3} \\ & & 459 \end{array} \quad 4 + 5 + 9 = 18 = 1 + 8 = 9$$

Now we add the three parts of the name together:

$$2 + 6 + 9 = 17 = 1 + 7 = 8$$

Mao Tse-tung has many qualities like those of Joseph Stalin, and again we find that number 8 in the name number is that of inspiration but generated by the explosive planet of Uranus. Such high-powered would-be world dictators rely on the major moves of their lives having a sudden impact on large masses. This is the case with Mao Tse-tung, who also has a strong sense of the dramatic. He has periodically been reported dead by the anti-Communist China press. Even the diseases he is supposed to have succumbed to are dramatic, as when the official organ of the Comintern published a long obituary on March 20, 1930, stating "that he died of consumption." Today the portraits handed out for liturgical use on king-size posters show him as rather stout but very hearty and healthy, and there has been a constant flow of press reports from May 1, 1957, to the present day concerning his prowess as a swimmer. It may be true because the propaganda machine insists that he can outswim so many of the younger generation, for Mao Tse-tung was born on December 26, 1893, a Capricorn. This sign of the zodiac is noted for its longevity and its ability to take care of the body, retaining youthful urges and sexual potency long after the normal expected span of such things. We must find his Fadic date from the birth date:

$$12 + 26 + 1893 = 1931 = 1 + 9 + 3 + 1 = 14 = 1 + 4 = 5$$

As with the Fadic number of Adolf Hitler, we find that Mao Tse-tung's number of destiny is concerned with expansion. There cannot be much doubt about that in the minds of everyone living today. We have evidence of it with the war in Vietnam. China with her rapidly rising, uncontrollable birth rate must expand and find more living room for her people. Mao Tse-tung is as conscious of this as of his own concern for personal power.

A daughter was born to the Duke of York, the second son of the reigning monarch of England, King George V. The complexity of the British system of succession plus the abdication of the elder son brought a second son to the throne and finally a woman to rule the British Empire. The daughter was Elizabeth, born a princess who did not seem likely to ascend the throne. Her name number tells a different story, as do all the salient numbers in her life. Because Queen is a title, not a name, I shall use the name that has been in

common usage all her life, Elizabeth. The Pythagorean alphabet is employed.

$$E = 5$$

$$L = 3$$

$$I = 9$$

$$Z = 8$$

$$A = 1$$

$$B = 2$$

$$E = 5$$

$$T = 2$$

$$H = 8$$

$$\underline{43} = 4 + 3 = 7$$

7 is the number concerned with completion under the rulership of the planet Saturn. It is perhaps too soon yet to be able to estimate the life and work or the place in history of Queen Elizabeth II of England. There are, however, historians who have a theory that the present House of Windsor may be the last to reign as monarchs. Nevil Shute, the novelist, wrote a controversial novel on this theme in which he saw the rulership of Britain coming from Australia. He also saw Australia as having an effect within a few years on life in Britain. Perhaps Nevil Shute was something of a prophet, for shortly after his novel had survived the cries of annoyance from those who hate to see the royal regime criticized, the Heir to the Throne, Prince Charles, was sent to school in Australia. Today Australia is the one member of the British Commonwealth to stand firmly with the U.S.A. war policy in Vietnam. Australian youth are drafted into its armed forces together with the young people of the U.S.A.

The Saturn aspects of Elizabeth's life are obvious when we consider the circumstances that led her family to the throne. Following the abdication of her uncle, who would have been Edward VIII, her father succeeded to become George VI. His sudden death, when as Princess Elizabeth she was enjoying a safari in Africa, brought her home to take up the reigns of rulership at the same time when she was barely accustomed to being a wife and mother.

We can see some of the effects of the concern of Queen Elizabeth's name number with completion, for on February 8, 1960, she announced that while her children would continue to have the name of Windsor, all grandchildren and ensuing generations would be

known as Mountbatten-Windsor. The simple Irish-English name of Windsor was to be transformed by the Germanic influence of the Mountbatten name.

Elizabeth Windsor was born on April 21, 1926, and from this we can find the Fadic number of destiny.

$$4 + 21 + 1926 = 1951 = 1 + 9 + 5 + 1 = 16 = 1 + 6 = 7$$

We find the number of destiny coinciding again with the 7 of the name number, and we are facing completion under the somber authority of the planet Saturn. From this a numerologist may be forced to come to the difficult conclusion that there is more than a theory that Queen Elizabeth and the House of Windsor may be the last reigning monarchs of Britain. When we consider other forces in the world we see evidence that all monarchies rule today in name only; the great days of kingship and queenship may indeed be on their way out before the close of this century. Before the year A.D. 2000 is reached, we shall have moved from the Piscean Age, of pomp, poetry and poverty, to the new electrified age of Aquarius, with its idea of group rulership becoming a fact rather more than a fallacy or a mere theory.

When we come to the life of Martin Luther King, Jr., it is difficult to know which will remain as a dominant fact about him for future historians. Will it be that he was one of the major Negro leaders following a policy of nonviolence or that he was a Nobel Prize winner and the youngest recipient of this award? Or will the total sum of his greatness be only in that he became a martyr to his people when he was assassinated? Perhaps numerology may help us to clear up these points, so let us discover his name. We will use the Arabic alphabet.

$$M = 40$$

$$A = 1$$

$$R = 200$$

$$T = 400$$

$$I = 10$$

$$N = 50$$

$$\overline{701} = 7 + 1 = 8$$

$$L = 30$$

$$U = 6$$

$$T = 400$$

$$H = 5$$

$$E = 5$$

$$R = 200$$

$$646 = 6 + 4 + 6 = 16 = 1 + 6 = 7$$

$$K = 20$$

$$I = 10$$

$$N = 50$$

$$G = 3$$

$$83 = 8 + 3 = 11 = 1 + 1 = 2$$

The total of the three names are now found:

$$8 + 7 + 2 = 17 = 1 + 7 = 8$$

His name number is concerned with unexpected expansion and the forces of Uranus, and we know that Martin Luther King was a valiant worker for the extension of rights for his fellow colored people.

His Fadic number of destiny can be found by studying his birthdate. He was born on January 15, 1929:

$$1 + 15 + 1929 = 1945 = 1 + 9 + 4 + 5 = 19 = 1 + 9 = 10 = 1$$

His number of destiny was under the control of the sun, a unit of power. To the colored people of the U.S.A., Martin Luther King was symbolic of power. On his death it seemed that something of the dignity that goes with the people under the domination of the sun, had gone also, and there appears to be a waning of power in all the movements associated with the extension of rights to the Negro.

On October 14, 1964, the Reverend Martin Luther King was awarded the Nobel Prize, one of Sweden's highest awards, for his work toward peace. The Fadic significance of this date should be evident when we reduce it to a simple number.

$$10 + 14 + 1964 = 1988 = 1 + 9 + 8 + 8 = 26 = 2 + 6 = 8$$

We find that 8 is the number associated with inspiration, the inspira-

tion on this date coming from the Swedish award committee, who threw a minor bombshell into the world by giving the Peace Prize to Dr. King. It was no surprise that Dr. King was connected with peace, but it was a surprise, Uranus orientated, that he received such a great public acknowledgment. On April 4, 1968, the short span of life allocated to Martin Luther King came to a dramatic end when he was shot by an assassin's bullet while in Memphis, Tennessee. The Fadic content of his death date is as follows:

$$4 + 4 + 1968 = 1976$$

$$1 + 9 + 7 + 6 = 23$$

$$2 + 3 = 5$$

At his death Dr. King came under the Kabalistic and karmic number of 5, which is concerned with expansion. 5 has a sympathetic nature about it when it comes with the death number. Sometimes the sympathy evoked by death can help toward expansion either in the ideals of the dead person or the honor of his name. It seems likely that 5 will fulfill the destiny of Martin Luther King.

Although one is saddened by the violence of assassination, the death of Dr. King may extend the meaning of his life. Already his ideals are quoted by a number of people who perhaps would not have taken so much notice of him were he alive. A type of delayed fame is sometimes the result of martyrdom when more sympathy and attention is focused on the martyr's life.

Death by assassination came to Dr. King, but it may be that by death he also attained an extension to life, as his thoughts, words and deeds are talked about. If some of the other attributes of 5 also manifest themselves through judgment and understanding, then a death that shocked the world by its horror, violence and unexpectedness may bring about expansion and unity. It was unity of his people that Dr. King desired so much in his life, a unity he did not live long enough to see achieved. It is likely that his martyrdom may have achieved in one moment more than he could have done if he had lived to the traditional three score and ten. Jupiter, the planet associated with 5, is called a benevolent planet. Its generous expansive qualities are not limited to life alone, as the student will see when he examines the death number of many famous persons whose deaths have first left a scar on the consciences of people but have ultimately gained recognition of these persons' lifetime ideals.

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The Nine Cycles of the Year and Their Characteristics

IN NUMEROLOGY we divide the year into nine cycles or phases, nine being the number associated with infinity. For convenience sake, we accept that a year is comprised of thirteen lunar months, or 365 days. We also know that each year is just another phase stretching out toward infinity. The segment of one year ends but then begins to reproduce itself in an orderly rhythm of the seasons.

Each of the nine cycles has definite characteristics just as the four seasons personify spring as being the time of the first movement of nature, of summer being of maturity. Autumn comes along with the characteristic of fruition, and winter is a retrograde period when most things in nature can rest before the cycle of the seasons begins all over again.

In each of the nine cycles there is a growing period reaching a climax and a dying-away period in which a person is wisely advised to take time to reassess the various factors of his life and hopefully to profit from all experiences.

Cycle 1: January 1 to February 9

All new projects are most likely to be successful if started in the first thirty days of Cycle 1. The last ten days should be treated with caution; you should be content to stay within the area of routine

affairs. These are the days when you can profit more by planning than by going into action. Sundays and Mondays are the most productive days especially in the new project cycle and are particularly advantageous to use when looking for work, meeting new friends, starting on journeys or considering new ideas for making money. Obstacles will be in less evidence in the first thirty days, and any that are there will be more easily overcome.

Cycle 2: February 10 to March 21

As all beneficial changes are brought about gradually, starting slowly and gaining momentum, so each cycle as it ends carries some of its last influences into the next cycle. We see in the first cycle that it ended with ten days which should be used for planning and in Cycle 2, the first twenty days are a continuation of the idea of planning. Monday and Tuesday are the best days all through the cycle for making decisions. Enforce these decisions through the last nineteen days of Cycle 2.

Cycle 3: March 22 to April 30

The first eleven days are fine for creative work, especially painting or writing, although the first blaze of energy may peter out toward the end of the cycle. There is also a danger of debilitation if strong romantic interests are allowed to creep in during the eleven creative days. Tuesday and Wednesday are the best days for energetic activities of a physical nature. Cycle 3 can be a period when money comes in easily enough but slips through the fingers unless some thought is given to budgeting.

Cycle 4: May 1 to June 10

In the first thirty days of this cycle there are periods when logic will pay better dividends than intuition. While intuition cannot be ignored unless you are a highly psychic person who has enough of a track record to know that intuition is not being confused with

sentimentality and emotional whims, then in Cycle 4 let reason and logic be your guide. This is a cycle when so many aspects of life should be checked, flaws may be found that have impeded satisfactory results. Make a note of these and plan to do something about them. The last ten days of the cycle will be fine for making adjustments. Wednesday and Thursday are the great days for tackling any problems connected with business and finances.

Cycle 5: June 11 to July 21

An impulsive period, but whatever foundations you have made in the last cycle will reap rewards although they may take some unexpected turns. Cycle 5 is "crash-program" time in which many changing facets of life can alert the mind first to enjoying pleasure. It can be very productive if business and pleasure can be mixed, and very often a period of consciously indulging in pleasure can be a catalyst for inspiration. Thursday and Friday are the best days and generally the most pleasant in every way. As the last ten days of the cycle approach, there is a slowing down of activities and the senses.

Cycle 6: July 22 to August 31

Although working conditions dominate the scene in the first thirty days, they are not dull or inharmonious. The attitude to work whether professional or in the area of domestic life is one whereby greater responsibilities are undertaken. Always good to do a checking up of finances in Cycle 6, and Friday is a good day to do this.

Cycle 7: September 1 to October 10

The first ten days are thoughtful ones and can be most beneficial to those who are students or anyone following special pursuits of an intellectual nature. The last thirty days are fine for traveling, especially over water. If you want a change from intellectual studies, Friday and Saturday may find you in good form to exert yourself to physical pursuits.

Cycle 8: October 11 to November 20

You will not lose anything by being very assertive in the first ten days, so do not procrastinate. Get to grips with any projects that have been hanging around too long. Good timing is essential in everyone's life if he is to be successful; there is a place and time to be authoritative even if in the first ten days of this Cycle 8 you may surprise friends and family by being more aggressive than you are normally. The last part of the cycle is an expansive one, making it one of the most favorable times of the entire year for literally storming over obstacles and accomplishing your desires. The most important day for you is Saturday.

Cycle 9: November 21 to December 31

The whole of this cycle is dominated by the opportunity for contemplative thought with Sunday as the best day. Cycle 9 is especially beneficial to the studious types rather than those who are physically energetic. It is likely to be a cycle when traveling loses something of its appeal, but this is also influenced by environment and geographical position.

Familiarity with numbers, understanding their vibrations and knowing how the vibrations set up patterns or cycles when different events may be anticipated can be helpful in the individual life. Do not forget that numbers apply to everything that has a life force in it. Dependent on how proficient you become perhaps through a natural attitude toward numbers shown by your own personal numerology or by a determination to master a complex subject, may reflect something of the pleasure you obtain from numerology. It can be a quiet study dealing with famous names in history. It can become a professional or semiprofessional occupation when you deal with clients—or if you have the right numbers you can become known as an “instant prophet.” Prophecy has disadvantages—and you can be caught in the backwash of the emotions of persons who may only want to have favorable things prophesied. Try to keep any ideas on prophecy in their right perspective. If you are

consistently right—as you should be if you have studied numbers thoroughly—then there will always be people who want to endow you with mystic and magical qualities. They may even resent your trying to explain that you were right about an event in the future being correct but that you did it purely by calculation. It seems that every generation has its mystical prophets, but it also demands that prophecy falls within the realms of the supernatural when both astrology and numerology prove that this is not true. The prophet can indeed have mystical leanings and still be an excellent mathematician, but the world is conditioned to wanting only the deeply mystical figure. This is one of the battles that has to be fought in my generation. I am constantly saying that the correct vision of future events does not mean that any person has a right to presume that he has a special pipeline to the deity, who reveals the future to them. In my own life I am fortunate in having a psychic power that, although I do not understand it, will reveal the future to me in a series of flickering images. However, I check these “visions” by astrology and numerology precisely because these are the forms of prophecy which I do indeed understand! I suppose to the public it is not so spectacular to have a prophet who is also rational-minded enough to function in the prosaic world of business such as I do.

Students of numerology should reflect from time to time on the teachings of Pythagoras. Take a little time to stand alone in this busy world when perhaps you may hear the cosmic symphony. Then you will know that it is possible for all forms of life, all things, to be in harmony as the spirit becomes filled with the great secret cacophony of sounds that cannot be fully appreciated by the ears alone. You may find that it is when the sound of silence envelops you and you are in harmony with the universe that you may understand that you have mastered and understood the secrets of numerology.

It does not happen to everyone. If your own number is right from the time of your birth, if you have grown into maturity consciously seeking harmony within yourself and your environment, then you may hear the music of the spheres and be at peace within the universe.

THE OCCULT SIGNIFICANCE OF NUMBERS--AND HOW YOU CAN MAKE THEM WORK FOR YOU

Numerology is an urbane and sophisticated modern guide to a wisdom that has thrived for twenty-five centuries, and that today is enjoying a sweeping international revival.

This definitive book clearly explains and demonstrates the basic numerological techniques for the evaluation of personalities and forces and the prediction of events. You can begin to make them work for you with so simple a step as adding together the numbers of your birth date and learning their significance in your life.

Beginning with a fascinating narrative of the beginnings of numerology in the works of Pythagoras and his followers, *Numerology* pursues every aspect of the occult science of numbers, including numerological analyses of such contemporary figures as Mao Tse-tung, Martin Luther King, and Queen Elizabeth II.

The author explains the Fadic system of numbers, its alphabetical variants, the harmony of numbers and astrological concepts, and the correlation of numbers with the planets, with colors and shapes, and with types of human personality. She explains, too, the nine cycles of the year, the application of numerological principles to gambling, and how to become a professional numerologist.

Whatever your interest in numerology, you will find this book an intelligent and thorough exploration of an occult wisdom, and a fascinating means of weighing and evaluating the forces and personalities in your past, present, and future.

Sybil Leek, author of the celebrated *Diary of a Witch* and many other books, is an expert numerologist. Through her numerous books and appearances on television and the lecture platform she enjoys the distinction of being the world's most fa-